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MEMOIRS

OF

REV. WM. VAUGHAN, D. D.

BY HIS SON,

THOS. M. VAUGHAN, OF DANVILLE, KY.

WITH

SKETCHES OF HIS CHARACTER BY REV. J. M. PENDLETON, D. D., AND OTHERS.

ALSO,

AN ESSAY AND TWO SERMONS BY DR. VAUGHAN.

LOUISVILLE:
CAPERTON & CATES.
1878.

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NOTE BY THE AUTHOR.

In committing this volume to the public, I must acknowledge my indebtedness to Rev. J. H. Spencer for his valuable manuscript of my father's biography. In 1868, while on a visit to Bloomfield, he took down copious notes of his history, and in many places they have supplied blanks which it would have been impossible for me to fill.

THOS. M. VAUGHAN.

DANVILLE, May 2, 1878.

MEMOIRS OF REV. WILLIAM VAUGHAN, D. D.

CHAPTER I.

William Vaughan, the subject of the following memoirs, was born in Westmoreland county, Penn., on the 22d day of February, 1785.

On his father's side his ancestors were Welsh, and were Baptists as far back as history gives any account. According to a family tradition his great grandfather was a deacon in a Welch Baptist Church, and was held in high esteem among his brethren. About two hundred years ago he came to America and settled in the then colony of New Jersey. Here the grandfather and father of William were born. These men belonged to the middle class of society, and were farmers by occupation. They were members of the Baptist Church, and were peaceable, quiet citizens, attending to their own business, and letting other people's alone. They were, however, men of eminent piety, and each left behind him an unblemished reputation.

When the war of independence broke out they were warm patriots, and espoused with enthusiasm the side of the revolutionists. The former lost his life by an accident which befel him while performing the duties of a soldier, the latter served during one campaign, and was honorably discharged on account of feeble health.

His mother, whose maiden name was Cahill, was of Irish parentage. She was, until her conversion to Baptist principles, a rigid Presbyterian, belonging to that branch of the church known as "Seceders," or "Associate Reformed." Her father and mother came from Ireland about the beginning of the last century, and were among the early settlers of New Jersey. They were members of the Presbyterian Church at Freehold, of which the celebrated Wm. Tennent was then pastor.

His parents, John and Nancy Vaughan, shortly after their marriage, emigrated to Westmoreland county, Penn., where the subject of this biography was born at the time above stated. Not being satisfied with their home in Pennsylvania, they determined to go to Kentucky where the land was fertile and cheap. Persons who had visited this region had returned, bringing the most wonderful accounts of its beauty and productiveness. A tide of emigration was sweeping towards that land, and young and old were leaving their homes to seek their fortunes in the distant West. Mr. and Mrs. Vaughan caught the enthusiasm, and, starting in a wagon with their children and their little stock of household goods, they soon reached Pittsburgh, which was then considered on the confines of civilization. Here they embarked on a flat-boat and descended the Ohio to Limestone, now Maysville, in this State. "I was," says Mr. Vaughan, "scarcely three years old when we made this trip, but I remember distinctly a scene that I witnessed at Pittsburgh. I saw there a party of Indians, clad in the Indian costume, and they made an indelible impression on my childish mind." From Limestone they traveled in their wagon to the vicinity of Georgetown, Scott county, in this State, and there they paused and made a permanent settlement.

At that time the greater part of Kentucky was an unbroken wilderness. The settlements were usually made in the neighborhood of a station, a rude fortification made of logs, to protect the settlers from the depredations of wandering bands of Indians. "Many a time," says Mr. Vaughan, "when I was a child, has my blood been made to curdle as I sat by the cabin fire and heard my parents speak of the deeds of horror that had been perpetrated by this people in various parts of the country. Sometimes when the husband and father would be from home, with stealthy tread they would steal upon the defenseless habitation and murder wife and children in cold blood; then apply the torch to the dwelling, throw their bodies into the flames, and let them all be consumed together. Then when the father would return, instead of his home and family, he would find nothing but a heap of blackened, smoldering ruins. I can just remember when a report came to our neighborhood, that a party of Indians was approaching to attack us. There was a general panic. Every body gathered up what personal property he could, and rushed to the nearest station and then within its walls he felt secure against his savage foe. I can remember how all night long the excitement prevailed; there was hurrying to and fro, men were shouting to one another in the darkness, and occasionally we would be startled by the shrill crack of a rifle. In a day or two we learned that it was a false alarm, that there were no Indians in the neighborhood, and had not been for some time. The excitement soon subsided, and the various families that had taken refuge in the station soon dispersed to their respective homes."

His father, besides his farming operations, conducted the tanning business. He was in humble circumstances,

and had a large family, consisting of his wife and nine children, to maintain. But by industry and economy they managed to live as comfortably as most of their neighbors. The people then possessed but few of the luxuries of life, and some things now regarded as indispensable, were not even known or thought of by that primitive population.

They all lived in single or double cabins, covered with clap-boards, held to their places by weighty poles. The floor was made of "puncheons," or frequently nothing but the bare ground, which, by constant use, soon became very hard. The first brick house he ever saw was in Georgetown; and when he beheld it he was filled with amazement. It was to his boyish mind an architectural wonder, and he gazed upon it with as much delight as the traveler does when he sees for the first time some of the renowned edifices of the old world.

Their food was plain but substantial. They had an abundance of potatoes, corn and wheat bread, hog and hominy. His father kept several cows, which afforded them plenty of milk and butter, and he occasionally killed a nice young beef. Some families occasionally used tea, which was sweetened with maple sugar, as this was the only kind in the country, but coffee as a beverage was not known. Preserves, and the various kinds of confectionery so common nowadays, were never heard of by the great majority of the people. He says he must have been twenty years of age before he ever saw a preserve. Living in this manner in his childhood was of great benefit to him. It was not only of great advantage to him in developing a vigorous constitution, but in after years he could sit down at any time to a meal of plain food, and relish it just as much as the most elegant luxuries in the land.

At six years of age he was started to school to a teacher by the name of Roundtree. The school-house was a log cabin, covered with boards, with a dirt floor, and the only window was a hole made in the wall by cutting out a part of one of the logs, of which the house was built. Spelling, reading, writing and arithmetic were the only branches taught in this school, and these very imperfectly. His letters were torn out of an old book and pasted on a paddle. These were soon learned, and in a little while he began to read. His reading-book was the Bible, and in a short time he learned to read it pretty well. When he came to a hard word he would guess at it and pronounce it something, and as the teacher would never correct him, he supposed he did not know any better himself. When he was nine years old he had read the Bible through, and had been taught by his parents to answer these simple questions: "Who was the first man;" "Who was the first woman," &c., and he was regarded by the ignorant neighborhood as a prodigy of biblical learning. "There goes a boy," they would say, "who has read the Bible through, and can tell who made him and who was the first man; isn't he a bright child?" "And I," says Mr. Vaughan, "was simple enough to believe them, and to swallow all their praise." His next teacher was a man named McClure, a rigid Presbyterian. His attainments and qualifications were about equal to the first. He was with him only a few months, learning the simple rudiments of an English education. There was one qualification which he possessed in an eminent degree, and which was regarded in those days as a thing indispensable. He was well versed in the theory and practice of flogging. Indeed, this might be called his *forte*. It was a satisfaction to him to give a boy a sound

thrashing, and whenever he had the least occasion to do so, he would never let it pass.

The following incident will show his delight in this exercise, and how little feeling he had for children. One day during the noon intermission, William and three other boys about his age, went into an old deserted cabin in the neighborhood, and amused themselves by having what they called "meeting." They meant no harm by it, and did it simply to pass away the time. Dick Applegate preached first, and delivered the following sermon: "If all the rivers in the world were in one river; and all the trees in the world were in one tree; and all the axes in the world were in one axe; and all the men in the world were in one man; and that mighty man should take that mighty axe and fell that mighty tree into that mighty river, there would be a mighty slish-slosh."

Green Roberts followed and pronounced the same discourse. Dick McClure, a nephew of the teacher, next occupied the pulpit. His sermon was brief but pointed. He jumped up and down, and threw his arms about with great violence, until he had worked himself up into a proper degree of fervor, and then exclaimed at the top of his voice, "Oh, what a cruel place hell is!" William now took the stand to deliver the closing sermon. Said Mr. Vaughan, in relating the circumstance, "I thought that the preaching I had just listened to was very foolish, and that I would try and preach a sermon that had some sense in it." In accordance with the reflection, he delivered the following pungent discourse: "Boys, if you break the Sabbath or tell lies, or swear and don't mind your daddy and mammy (pa and ma were never used then), or don't mind your books, you will die and go to hell, a lake of blue blazes, burning with fire and brim-

stone. And when you want a drink of water the devil will melt lead in a ladle and pour it red-hot down your throats." This was a pretty good discourse, considering it came from a boy only nine years of age. Soon after William closed his sermon the teacher called "to books." On his way to the school-house he paused by the wayside to stoop down and take a drink out of a running brook. As he looked into the clear water he beheld his image mirrored in its sparkling surface, and he was impressed with his homely appearance. To use his own language: "There I was a poor, little, sunburnt, bareheaded boy (boys did not wear hats then), with nothing on but a shirt and a pair of buckskin knee-breeches. I said to myself, 'what an ugly boy I am.' With such reflections as these, I soon reached the school-house." Just as he was entering one of the children ran to him and told him that he was going to get a whipping for preaching. "Alex Logan has told the master, and you will catch it sure." "When I saw," said Mr. Vaughan, "the stern countenance of the teacher and the bundle of rods lying on his desk, my heart sank within me, for I knew what was next coming. Presently he arose with anger lowering upon his brow, and then he called each one of us by name. 'William Vaughan, Green Roberts and Richard Applegate, step this way, young gentlemen.' We marched up like criminals going to their execution, and then he gave each one of us such a thrashing as we had never received before. The whipping he gave us was brutal and unmerciful. He cut the blood from us in several places, and one stroke on my arm made such a gash that I carried the scar for more than a year." He was afraid to tell his father about it when he went home, for fear he would whip him for it again. Dick McClure,

a nephew of the teacher, as above stated, who had offended as much as any of the rest, for some reason—probably because he was a kinsman—was not punished in any way. Several times after this when any one would visit the school-room the teacher would point them out and say derisively, "these are my young preachers; they have been to college, got their diplomas, and gone to work. Arn't they bright?" This he would say just to mortify them.

At this school there were two brothers in attendance who afterwards became somewhat distinguished. These were R. M. and John T. Johnson, sons of Col. Robert Johnson. R. M. Johnson was Vice President of the United States when Martin Van Buren was President, and was elected with him by the Democratic party. John T. was for several years a member of Congress, and afterwards a prominent preacher of the current reformation. Mr. Vaughan, who knew him well, says he was a Christian gentleman, but not a man of superior intellect. These persons were several years the senior of Mr. Vaughan.

After this school closed he was set to work on the farm and in the tan-yard; here he continued at hard labor under the supervision of his father, until he was ten years of age, when he was again sent to school for about three months. Soon after this he attended a night writing school for two weeks, and five years after this he attended another writing school thirteen nights. The whole time that he attended school did not exceed ten months.

Mr. Vaughan relates the following incident, showing what a timid, unsophisticated boy he was: "When I was about ten years old there was but one brick house in Scott county outside of Georgetown. I had never been

used to any thing but a log cabin, and had never been inside of a fine house. My father had some business with the man who lived in the brick house, and sent me to see him. The distance from father's to this place was considerable, so that when I reached there it was about dinner time. My idea was that people who lived in so fine a dwelling must be very great. (I have since learned that some of the greatest fools I ever knew lived in brick houses). I was invited to dinner, but was so overawed that I could not look up, much less go to the table. After I had finished my errand and was on my way home, I was so hungry that I cried bitterly, and chided myself much for being such a fool as not to eat when I was half starved, and had food set before me."

It has been already stated that his mother's family were Presbyterians; hence they were very strict in their habits, and very rigid in the performance of their religious duties. It was a part of their religion "to remember the Sabbath day to keep it holy." They would not allow their children to whistle or crack a hickory nut on that holy day. They watched over their children with a jealous care, and there was one thing in particular they did not forget, and that was to whip them frequently and well. Solomon's admonition, "he that spareth the rod hateth his own son," was not a dead letter to them. He says he does not think they were worse than children usually are, but judging from the number of castigations they received, they must have had their full share of hereditary depravity. His grandmother, who lived then, was a strict Presbyterian and a zealous advocate of the practice to which we have just alluded. Sometimes when his mother would be correcting him she would say, "Whip him *effectually*, Nancy, whip him *effectually*." It is likely

her mind had dwelt much on the subject of effectual calling.

When William was about ten years of age his father left the Johnson neighborhood and moved over on Eagle Creek, to a portion of Scott county, known as the Eagle Creek Hills. He had two reasons for making this move. One was because he was poor and could buy land there much cheaper than in the vicinity of Georgetown; the other was there was an abundance of oak timber in that region, the bark of which is an absolute necessity in the trade of a tanner. There he built a cabin and cleared some land, and continued at his accustomed vocation.

CHAPTER II.

An incident occurred about this time in the boyhood of Mr. Vaughan, the relation of which may be of some interest to the reader of these memoirs. We refer to the occasion of his being lost in the woods. In newly settled regions such events will sometimes occur to children, and they always produce great alarm and distress among parents and friends. We will give a narration of that incident as nearly as we can in his own words. "When I was in my eleventh year," said Mr. Vaughan, "one cold evening in January my father sent me out into the woods on what we called the 'range,' to hunt the sheep, and if I found them to bring them home. The weather was cold and the ground was covered with snow about two inches deep. After a little while I discovered them. I then started home, driving the sheep before me. Presently I came to a place where the road divided, one path going to the right, the other to the left. The sheep took the right hand path, and I, supposing they were going the wrong way, struck out in the opposite direction. After I had gone some distance I found that I was lost, and after running hither and thither searching for the way, I only became more and more bewildered. All around me, extending in every direction, was one apparently interminable forest. About sundown I saw in the distance three men, each with a gun upon his shoulder, coming towards me. They had on old slouched hats and shabby clothing,

and I concluded at once that they were Indians. But they were white men and hunters, and had I made myself known to them, doubtless they would have conveyed me in safety to my home. I was a poor, foolish child, almost frightened out of my senses, and instead of making myself known as I ought to have done, I hid behind a tree until they had passed on beyond my sight. I was perplexed and frightened. I knew I had walked too far to retrace my footsteps in the snow, so I wandered about, hoping to find some house when night came on, and I despaired of getting out of the woods. I now commenced repeating the Lord's Prayer, and continued, saying it over as rapidly as I could, until I had repeated it several hundred times; all this time I was wandering about without knowing in what direction I was going. At length I came to a large oak tree that had fallen during the summer, while the leaves were on it. I crept under the thickest branches of its top, and laid down to wait until morning. I was too cold and too distressed in mind to sleep. Here I lay and thought about my home, and never did home seem half so dear to me. I thought of father and mother, of their constant care and kindness. I thought of my little brothers and sisters, and never did I seem to love them half so well. I thought of the dog and the cat upon the hearth-stone, the fowls in the yard, the horses and cows—all of them were tenderly remembered. But now I was lost in the gloomy forest, and my eyes would never see them again. With these sad reflections the hours passed slowly by, until about midnight, when I thought I heard the familiar sound of men chopping with their axes. I raised up and listened; the sound seemed to fall distinctly on my ears. I was in a kind of frenzy. Springing to my feet I said aloud, 'I

will depart hence.' When I was out of the tree top I listened again, but all was silent. I went a short distance and then returned to the tree; examining it more closely, I discovered that, in falling it had split almost in two, making a large crack in it, the butt end of the upper piece resting on the stump, the lower on the ground; the two meeting some twenty or thirty feet towards the top, and forming an aperture between them shaped like an elongated 'V.' Into this space I crawled, and there I managed to pass the remainder of the night. It afforded me a good shelter from the rain, and I am satisfied that it was a special providence that directed my footsteps to this place of refuge. Some, perhaps, will sneer at the idea of a special providence, but if God does not suffer a sparrow to fall to the ground without His notice, He will certainly take care of human beings, who are of more value than many sparrows. Had I not found this place I might have been caught and devoured by the wolves, which were very numerous in this neighborhood. I was not more than two miles from home, and sometimes I could hear the sound of a horn, which was blown by some person out hunting for me. Once in the night, while in a disturbed slumber, I dreamed that I was at home, and that my sister made a little pallet for me before the fire, and I started to leap into it. I awoke and found that I had jumped clear out of my bed on to the ground, and that I was lost and all alone in a gloomy forest, and in the darkness of the night. With a heavy heart I returned to my hard couch, and after a long and comfortless night, the day dawned upon me. How glad I was to see the light of the sun once more. I immediately started out to see if I could not find my way home. I soon came to a small creek, and I then began to reason thus with

myself: 'Some people evidently live on this creek, and if I follow its course it will lead me to a settlement or some one's house.' Arriving at this conclusion, I started at once down the creek, and before I had gone far I came to a road, and then I began to know where I was. It was the very road that I had traveled a few months before in company with my father, when we were moving to this settlement. With a light heart and rapid feet, I ran along the road and presently there was my father's cabin standing right before me. If ever a child was happy, I was then. My mother was standing at the corner of the house wringing her hands and crying in deep distress, for she thought I was dead, and that my body had been devoured by the wolves. When she saw me she ran and caught me in her arms and pressed me fondly to her heart, for I was to her as one coming back from the grave. Soon I was in the house and the whole family were almost frantic with joy. Father was out with the neighbors hunting for me, but soon got word of my safe return, and in a short time he was at home to embrace his boy. As I had not eaten any thing since the preceding morning at breakfast, some food was soon prepared and a cup of tea made for me. I did not often get tea, and I considered this an extra attention.

"From being a very obscure personage, I at once became illustrious. I had been lost in the woods all night in mid-winter, when the ground was covered with snow. Every body was asking me questions about my adventures. I soon became fond of telling my story of suffering. For a time I was the most popular individual in the settlement. I was secretly glad that I had been lost, for my very great fame more than compensated for all the hardships I had endured. I felt that my importance had

increased in the home circle, and the boys of the neighborhood were more respectful towards me. My fame had even spread to the adjoining settlements, and I soon began to feel that henceforth I should occupy an enviable position in the community. My loss and recovery made a deep impression on my mind, and I shall always be grateful to my Heavenly Father for delivering me from the perils by which I was surrounded."

During the life of John Vaughan his family lived as comfortably as the circumstances of a home in the wilderness would permit. He was honest and industrious, and the virgin soil he cultivated yielded a comfortable support. He was also training his sons to habits of industry, and he was looking forward to a time when he would have a good farm opened, and his children sufficiently educated for their life in the backwoods. He hoped in a few years to be able to accumulate a competence, and then he could live without so much hard labor. But how uncertain are all human calculations. His health, which had been delicate for several years, now failed very rapidly. He had been from early life afflicted with the asthma, and of late years he suffered much with rheumatism. During one whole winter he was confined to his bed with it, and could not walk a step. After this the asthma grew worse, which ran into consumption, and in a few months terminated his life. This was a heavy blow to his family. The head of the household—their guardian and support—was snatched from them by the hand of death, and they would never see his beloved face again. They mourned for him with profound sorrow. The neighbors participated in their grief, for he was beloved and respected by all who knew him. His death seemed untimely, for he was cut down in the merid-

ian of life, being only forty-two years of age at the time of his decease. But their loss was gain to him, for he had gone to a better world. Years before that he had professed religion and connected himself with the Baptist Church. He was an humble, God-fearing man, and faithful in the performance of every known duty. The Bible was often in his hands, and daily, night and morning, he engaged in family worship. He was sober and dignified in his deportment, strict and impartial in the government of his household; and as he did not indulge in any undue familiarity with his children, they both loved and feared him. Mrs. Vaughan was now left with nine children, the oldest sixteen and the youngest three years of age; and five of these were girls. Although greatly distressed over the death of her husband, she did not abandon herself to despair. She was a Christian, and she remembered God's gracious promise that He would be "the husband of the widow, and the father of the fatherless in His holy habitation." With rare energy and business tact, she gave herself to the care of her family, and she succeeded well considering her circumstances. Under her supervision William and his oldest brother attended to the farm, which consisted of about one hundred and thirty acres of rather poor land. They raised bread and meat sufficient for the family, while his mother and grandmother knit, spun and wove, and kept them all comfortably clad from one year's end to the other. They were skillful weavers, and manufactured a great deal of cloth; and all they did not use in home consumption, they would take to Georgetown and exchange it for imported calicos, with which to make Sunday dresses for the girls. They thus labored on in humble but contented poverty—there was no time for idleness, for it

kept them busy all the while making a bare subsistence. From year to year they went through the same routine, with very little to relieve the monotony of their existence. As the country was covered with a dense growth of timber, there was much hard labor necessary to clear the land and render it susceptible of cultivation. Felling trees, rolling logs and burning brush occupied much of the time of the early settler, and William and his brother had much of this kind of work on their hands. One season, after their summer and fall work was over, it was decided that he should go with a party of his neighbors to Mann's Lick, in Bullitt county, about eighty miles distant, for a load of salt. This article, so very necessary in household economy, was very dear, the retail price being $3 per bushel, and had to be carried all the way from that locality on horseback and upon pack-saddles. When the time arrived for their departure they started on the journey. Their road all the way was a narrow, bridle path, through the wilderness, and at night they would sleep in the woods with their horses tethered to the trees. William took with him a load of woolen cloth, which he exchanged very readily for several bushels of salt. Having accomplished the object of his trip, he set out on his return home. After several days of laborious travel he reached his mother's cabin late in the night. The family were expecting him and they were up awaiting his return. He was received with rejoicing, and they thought he was quite a little hero to make such a trip, and to succeed so well.

About this time his mother, from convictions of duty, left the Presbyterian Church and joined the Baptist. Her mother, who resided with them at that time, although an excellent woman, was greatly prejudiced against the

Baptists. She was so much offended by the step that she had taken that she left her house and did not return for several years.

From this time on she was very prompt and regular in the performance of her religious duties. Every morning and evening she gathered her children together, read a portion of Scripture, and engaged in prayer. This practice she maintained so long as she was a housekeeper.

CHAPTER III.

As the family of Mrs. Vaughan was large, it was a difficult matter for her with all the assistance she could derive from her children to make a comfortable living. It could be done only by hard and persevering labor. Under these circumstances it was determined that William should go somewhere and learn a trade. He was not at all averse to this idea, for he was anxious to engage in some business by which he could earn a respectable subsistence. It was common then for poor boys and those in moderate circumstances, to learn some mechanical art. It was considered praiseworthy and honorable. There has been a sad decline in this sentiment in the last forty or fifty years. Boys whose parents are not worth a dollar turn up their noses in scorn at the thought of learning a trade. They must be clerks or professional men; consequently these departments of business are crowded, and many of them are nothing but loafers. As they must keep up appearances and live in some way, they resort at times to dishonest practices, and thus ruin and disgrace themselves forever. How much better it would be for them and for the world if they would learn some good trade, and apply themselves to it with energy and perseverance. The occupation that he selected was the art and mystery of tailoring. There were two reasons that induced him to make this choice; one was he was small of stature, and therefore physically unfit for the heavy

labors of a farm; the other shows the vanity of youth. A boy from his neighborhood had gone to Lexington to learn that trade, and occasionally he would pass William's home on a visit to his family. He was dressed in fine clothes and had the appearance of a gentleman, and he thought that if he could be a tailor and wear fine clothes, he could be a gentleman also. "It was not a great while," says he, "before I found out that fine clothes did not make the man."

The decision was made, and in 1803, being just eighteen years old, he went with his mother to Lexington, to be indentured to the aforesaid business. They reached there the evening after they left home, and, as they entered the city, he was amazed at its magnitude. Its population at that time was only about two thousand, but it seemed to him to be a tremendous place, and that he had reached a great honor in becoming one of its citizens. The next day his mother left him after having given him a great deal of wholesome advice. Those parting moments were among the saddest of his life, and long did he remember how she pressed him to her heart and imprinted on his lips the warm kiss of a mother's love.

For four long years he worked hard learning his trade. He was kept closely engaged and allowed but very little recreation. His master was not a man for whose memory one could cherish a very high regard. He seemed to take but little interest in him or any of his apprentices, except to get all the work out of them he could. He was also extremely covetous, and this disposition led him at times to defraud his customers. When a fine piece of cloth came to his shop he was sure to cut off a piece of it, and appropriate it to his own use. This could not be concealed from his apprentices, who handled all the

goods that were brought to the establishment. His conscience was not entirely seared, and this illicit practice brought him into trouble, at least on one occasion. He came into the shop one morning wearing a very troubled expression of countenance, and his appearance was like that of Belshazzar when he saw the hand-writing on the wall. Whether the apprentices questioned him, or his conscience compelled him to make a confession, it is not now known; but he did narrate the following significant dream: "Last night," said he, "I had a most singular dream. I dreamed that the great judgment day had come. The Judge was on his throne, and an innumerable multitude was gathered before him to hear their doom. When it was coming near my time to be judged, I saw spread out before the Judge an immense piece of cloth, composed of many pieces of different shapes and colors, sewed together. I read in that piece of cloth my everlasting doom. I was so terrified that I awoke, and was rejoiced to find myself out of hell. And now, boys, I am determined never to take another piece of cloth from my customers; and if I am ever tempted to do so, I wish you to remind me of my dream." Such was his good resolution formed and announced by the vivid impressions made by a terrible dream. The poor man was possessed of a devil that had power to lead him whithersoever it would, and his only hope of escape from its dominion was to have it cast out by the power of divine grace. A few weeks after the occurrence of this dream a very fine piece of cloth was brought into his shop by one of his customers. On a careful measurement of the goods Mr. —— found that he could keep enough of it for a vest, without his customer knowing any thing about it. He was about to cut it off when one of the apprentices

reminded him of his dream. But his evil spirit was too strong for him. He remarked that there was no cloth of that color in the piece he saw at the judgment, and proceeded to cut it off and appropriate it to his own use. This man was a member of the Presbyterian Church, and was quite particular about observing some of the outward forms of religion. How sad it is that professors of religion will act thus, and set such an example before their families.

We will give another circumstance illustrative of his character. On one occasion some of his boys went out on a kind of predatory excursion, and, passing a roasting-ear patch, they mounted over the enclosure and took without leave an armful or more of green corn. They carried it home, and for this rascality their master never gave them the slightest reproof, although cognizant of the whole transaction. And when they were summoned to dinner there they were on the table, and Mr. —— said grace over them as devoutly as if they had been raised by his own hand.

Such was the character of the man under whom Mr. Vaughan was placed, and how different was he from any thing he had been accustomed to at home. Besides having an unscrupulous master, his associates during his apprenticeship were a set of profane and vulgar young men and boys. They were also lewd and vicious in their habits, and, as Paul says, "they not only did the same, but had pleasure in them that do them." On a certain time William was induced by some of them to go with them into the country and assist them in the robbing of an orchard. He yielded a reluctant consent, and so one night they started off for the scene of operations. While they were groping around in the dark, trying first one tree and

then another, bang went a gun from a fence corner near by. A sudden panic seized the whole party, and Dick H., the leader of the gang, from pure fright, tumbled heels over head down the hill, and was captured without difficulty and carried to the house. Vaughan, in running, says he felt like one with the nightmare, and could scarcely drag one foot after the other. When they had got pretty well out of danger he began to think about the sin he had committed. Although he had secured only one apple, he was deeply grieved and conscience smitten. Thinking it over to himself, he mused in this manner: "What a scrape I have involved myself in. Suppose it should be found out on me; I will be disgraced forever. What will my poor mother think of me if this should come to her ears. I thought may be I would be put in jail or taken to the whipping-post." After he had reached his room and been asleep for several hours, some one awoke him by rapping at his door. Rousing up, he found it was Dick H., trying to get in to spend the balance of the night with him. He let him in, but Dick looked rather crest-fallen. He tried to put the best face on it he could, and in response to any inquiry as to the way he treated him, all the answer that he would make was "*fine*." He never would tell just how they did treat him, and on this point he was always extremely reticent. William, in his flight from the orchard, dropped a new silk pocket handkerchief, for which he had recently paid one dollar and twenty-five cents. The day after their adventure the owner of the orchard came into their shop, and had with him the identical handkerchief that he had lost. "I was sure," says Mr. Vaughan, "he was going to inquire for the owner of that handkerchief, and then I thought I would be immediately detected. Sud-

den trembling seized upon me, but I was greatly relieved when he left without saying any thing about it."

Near the close of his apprenticeship he formed the acquaintance of Miss Lydia Wing Allen, daughter of Elisha Allen, a worthy citizen of Lexington. Her parents came from New Bedford, Mass., where she was born and raised until fifteen years of age, when the family moved to Lexington, Ky. Her parents were Quakers, and she was raised in that faith. Her winning manners and attractive appearance made a deep impression upon his young and susceptible heart.

After visiting her for some time, and paying her those attentions usually bestowed by a young man upon the lady of his choice, he offered her his hand and heart. After considering the matter a reasonable length of time, she yielded to his overtures, and meekly accepted his proposition.

But there was an obstacle in the way. Lydia's parents were opposed to the match. They said he was nothing but a poor tailor boy, not yet out of his apprenticeship, and that their daughter would be doing a poor business to link her destiny with his. It must be confessed there was good ground for this opposition, but patience and perseverance will succeed in love as well as in war. Shortly after this he completed his apprenticeship, and was free or his own man. He worked journey-work for a few months, and then consummated his engagement with Miss Allen. They were married on the 3d of August, 1807, by the Rev. Adam Rankin, of the Presbyterian Church, and at the house of a Presbyterian.

William was now twenty-two years of age, and his little bark was just launched upon the sea of life. He and his wife were both poor, but this has been the lot of

many; but they possessed that which was better than wealth; they had health, and "pluck" and energy. Looking around for a suitable location where he might prosecute his business, he decided to go to Winchester, Clarke county, Ky. This was a small place, but it was situated in the midst of a beautiful and fertile section of country. He then rented a small house with a shop adjoining, and there began business for himself; but the price of work was not remunerative, and he found it a difficult matter to support his family. He was not a first-rate workman; he could sew well enough, but was deficient in mechanical genius. He was not a good cutter, which is a very important branch of the tailoring business. He says he was very much mortified once by having a fine cloth coat thrown upon his hands, because it did not fit. But he persevered, and with the assistance of his wife, he managed to make a living. If he promised a customer that he would have his work done by a certain time, he would work all night to fulfill his engagement, and he did this many times.

Shortly after his settlement in Winchester, he was summoned to Lexington to testify in an exciting law suit. One of the apprentices of his former master, before his term expired, had run away, and, as his father had bound him to this gentleman until he reached the age of twenty-one, his master brought suit against the father to recover the penalty of the bond. The defense was ill treatment, and the failure on the part of Mr. —— to comply with his part of the contract. Vaughan was an important witness, for he knew that the apprentice had been badly treated, and that Mr. —— had not fulfilled his part of the bond. The plaintiff knew this, and that his testimony would greatly damage his case, and so he

tried his best the day before the trial came off to cajole him, and induce him by some means to modify his testimony. He told him that it was not necessary for him to tell all that he knew. Vaughan replied that he would be sworn to tell the truth, the whole truth and nothing but the truth, and that nothing could tempt him to deviate one hair's breadth from the facts, just as he knew them. And so he did, and the result was that the verdict, without any delay, went for the defendant. The lawyers complimented him very highly for his direct and impartial narrative of the facts. They said there was not a man in the State that could have given in his evidence in a clearer and more satisfactory manner. He says he did not deserve any particular credit for it; that he simply stuck to the truth, and told things just as they happened, whether they were favorable or unfavorable to the side on which he testified. Mr. —— suffered much from this decision. His real character was brought out before the world, and the church, of which he was a member, arraigned him before its session, and, after a full and fair trial, he was *excluded from their communion.*

CHAPTER IV.

We have now arrived at a very important period in the history of Mr. Vaughan, embracing his conversion, union with the church, and call to the Christian ministry. A narrative in detail of these events will not, we presume, be uninteresting to the general reader. We here give, in nearly his own language, an account of his Christian experience. "I can scarcely tell," says he, "when I first felt convictions of sin. Frequently the thought would rush through my mind that I was a poor, lost sinner. I would feel distressed for a little while, but these emotions would soon pass away, and I would become very careless and unconcerned. At times I would become self-righteous—as much so as Bunyan ever was. For instance, one Sunday evening in Lexington, when I was an apprentice boy, as I was walking along the street, I saw some boys playing. I said to myself, I wish those boys were as good as I am. I really thought that I was as good as any body need be, and that I could serve the Lord in a most acceptable manner. I was a true Pharisee, and could thank the Lord that I was not like those boys I frequently saw on the street. After I was married and had settled in Winchester, I became infected with the infidel notions that were so prevalent at that time in the United States. These sentiments had found their way into this country from France, and were very popular among those who wished to be considered something. Religion was

looked upon as fit only for the ignorant, and that it was beneath the consideration of men of sense. Every little County Court lawyer and quack doctor was an infidel, and was prating his sentiments wherever he could get an audience. Many of the leading citizens of the community were avowed infidels. The village tavern was the favorite resort of professional and literary gentlemen, and drinking, card-playing and betting were their favorite amusements. Blasphemous jests, vulgar profanity, and low, coarse wit, at the expense of Christianity and Christian ministers, constituted the drift of their conversation. It could not be expected that one raised as I had been, by parents so strictly religious, would fall at once into these excesses of wickedness. But I was ambitious, and wished to associate with these gentlemen, who were considered the most intelligent in the community. I soon discovered that in order to be admitted into this circle, it was necessary for me to avow myself an unbeliever in divine revelation. I did so, but my avowal was not a hearty one. I confess that I was skeptical, but I could not entirely overcome the reverence that I had always entertained for the word of God. I said afterwards that I never intended to die in this belief. But I had taken an unfortunate step—one that has sent millions of our race to eternal perdition. Gradually I threw off the restraints of my early religious training, and soon became an adept in wickedness. I ceased to attend all religious meetings, and gave myself up entirely to the pleasures of sin. As I had made up my mind not to consider religion until old age, I gave myself no more concern upon this subject.

"I continued in this course of almost unrestrained wickedness for about three years, when an incident occurred

that suddenly arrested me in my career. One of my companions in sin was taken violently ill. He was a very wicked man by the name of Buchanan. This was in August, 1810. When I heard of his illness myself and four or five others made him a visit. When we reached Buchanan's house he was breathing loud and hard. As I looked upon the pale visage of the dying man, the thought struck me that soon he will be dead, and his soul will be in hell. Then it occurred to me what would become of me if I were in his place. I am unconverted, and my soul would go straight to perdition. From that moment I became deeply concerned. I determined to change my manner of life and become a religious man. Then I thought that if I became a Christian I would be disgraced, and my infidel friends would abandon me. It then occurred to me that I would seek religion, become a Christian, lead a religious life, and not let any one know it. Then this train of thought came into my mind: What if I am disgraced? I am a poor, obscure individual, known only in my immediate neighborhood. The next thought was I am a deist, and do not believe the Bible. Then I determined to read the Bible. When I reached home I took up the long-neglected book, and accidentally opened it at Christ's sermon on the mount. My eyes caught the passage, 'Behold the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that Solomon, in all his glory, was not arrayed like one of these.' I read the whole sermon from beginning to end, and I never was so impressed with the strength and beauty of the Scriptures as I was then. There was such simplicity, and, at the same time, such eloquence in the words of Jesus, that I felt that no human intellect could have conceived such sentiments.

I felt that these were the words of God himself, and from that moment my infidelity was gone, and I became a firm believer in the truth of revelation. But still I found no relief for my soul. I retired to a secret place to pray, but a thousand vain, sinful and foolish thoughts rushed into my mind, and continued to haunt me as long as I tried to pray. I sought a more retired place, and there laid down with my face upon the ground and again tried to pray, but with no better success than before. I rose up, and then for the first time, realized the depravity of my heart. I did not resolve to keep the law, for I was too ignorant to understand that God had a law. I felt exceedingly sinful and unworthy. I realized that God was a holy being and I a sinful creature, and that I and God could not dwell together unless I became a changed man. I did not tell any one my troubles, but kept them all to myself. I returned home in distress and darkness. My wife noticed my trouble, and that some change had come over me, for when I took my seat at the table I would ask a blessing, something I had never done before. I did not do this audibly, but in such a manner that she understood what I meant. I continued the practice of going to secret places to pray, especially of dark nights. One dark night after trying to pray, I sat down on a log and mused over my past life—how I had been raised by pious parents, and after I had left home I had gone to live with a family that kept up at least the outward forms of religion. I thought how good God was to me in His providences, and how wicked I had been to sin against such a good and holy being.

"About two weeks after my distress of mind began, I had a very remarkable dream. I thought I was on the farm on which my father died. In my dream I had a vis-

ion of hell. I saw the smoke of the infernal regions ascend up from a pit in the centre of a circular mound. Then I seemed to be at a place in the woods where there was a collection of people and several ministers preaching. About a week after this, one Sunday morning I was sitting in my door pensive and disconsolate, when I saw a company of people walking past my house. I inquired where they were going, and was informed that they were on their way to a place of worship known as Rocky Hill. This was a Baptist Church, about three miles from the village. I started on foot and soon over took the company. As we walked along one of the party, an elderly man and profanely wicked, remarked to me that every seven or eight years a portion of the people left the world and became religious. If ever I prayed for mercy in my life, it was as I walked to meeting that Sabbath morning. After we reached the meeting-house a man by the name of John Leathers rose to preach. I had never seen him before, but as soon as he got up I recognized him, even as to his dress, as the preacher whom I had seen in my dream. An old negro who sat near me seemed to understand and enjoy all he said. But I was so ignorant that I did not know any thing he was preaching about. As soon as Mr. Leathers closed a man by the name of George Evans rose up and announced as his text the following words: 'The great day of His wrath has come, and who shall be able to stand?' He described the various outpourings of God's wrath, frequently repeating the words 'who shall be able to stand?' At each repetition of the fearful question I mentally responded, 'I shall not be able to stand.' At the close of his sermon he called for mourners to come forward and be prayed for. It occurred to

me that I would not go up there and disgrace myself, but that I would go to the woods and pray, for God could hear as well in one place as in another. The next consciousness I had I was on my knees confessing my sins, especially my deism, and entreating them to pray for me. They knelt down and prayed. A woman kneeling near me cried out, 'Oh, my heart is so hard!' I felt that to be just my case. I begged the preachers to pray for me again, but they did not do it then. I cried aloud, 'Jesus, thou son of David, have mercy on me!' I was greatly excited and distressed. One of my wicked companions was standing near me apparently unaffected. I warned him to flee the wrath to come. My mental agony became so great that I could not stand on my feet, and so I fell down on the ground. My breathing became so loud that it could have been heard all over the room. Two persons opened my hands and slapped them, and threw water on my face. After awhile I regained my strength and sat upon a bench, overwhelmed with a sense of my guilt and remorse, and my exposure to the wrath of God. A pious woman came to comfort me, but she gave me no consolation. I sat there till all the congregation had gone, and then started to walk home. Presently I passed a company of negroes, weeping and mourning on account of their sins. I sympathized with them, but passed on without speaking. On my way home I began to think that I had disgraced myself. I shunned some of my companions who were sitting on the way-side. When I reached home I slipped in by the back door and laid down. Next day I was compelled to go to the opposite end of the town where I had some workmen engaged in building me a house. To avoid being seen I crept through a back alley. I

continued in this state of guilt and shame all that week, and was in constant fear that some one would send for me to come up town. I was afraid some one would taunt me about my efforts to become religious. I was afraid of the reproaches of men. At length my fears were realized. As I passed along by the tavern, with my heart crushed with a weight of sin and remorse, and my head bowed down like a bulrush, the inn-keeper came out and said: 'Vaughan, I understand you are going to be a preacher. I shall lose one of my best customers; come in and take a glass of wine and a game of cards.' I paid no attention to him, but went on home. I continued to pray often in secret. One dark night, after rising from prayer, I breathed in my hands and mentally said, 'Nothing but this breath keeps me out of hell.' I went to every religious meeting I could hear of, and asked every preacher I met to pray for me. Once I walked six miles on a very hot day to hear Jeremiah Vardeman preach, and walked back without my dinner. An older brother of mine, who had recently professed religion, heard of my condition and came thirty miles to see me, but he could give me no comfort. With my brother I rode ten miles to hear Vardeman again. After preaching he prayed for me. I asked him to pray for me again. He promised to do so, but did not at that time. I called aloud on the Son of David to have mercy on me. Going home I rode with my hands on the pommel of the saddle, choked with grief and mourning, as one mourns for his first born. The next day my brother returned home. After he left I sat in my room alone. It seemed to me I cried every breath, 'Lord, be merciful to me a sinner.' This continued a half hour or more; suddenly I thought to myself, 'What a great change has taken

place in me! Six weeks ago I could not utter a sentence without an oath, and now every breath is a prayer for mercy.' Then this text of scripture passed through my mind: 'Ye have received the spirit of adoption by which ye cry: "Abba, father."' In a moment it seemed the blood of Christ overwhelmed me, and I felt that my burden and distress were gone. I felt such a love for Jesus that it seemed if He were on earth, and I could get hold of His feet, I would press them to my bosom. Still I did not love Him as I wished to. I went out into the fields and spent the remainder of the day in prayer, praise and rejoicing. I felt that God had been merciful to me, but I could not tell how. Relief came not as I expected. I thought all my exercises should be more intense. On Saturday before the third Sunday in October, I related the exercises of my mind to the United Baptist Church, called Friendship, in Clark county, Kentucky, and was received as a candidate for baptism. On the next day, which was the third Sunday in October, 1810, I was baptized by the pastor, Elder James Quisenberry."

CHAPTER V.

At the time Mr. Vaughan connected himself with the church the Baptists were very particular in the reception of members. Each applicant was required to give a satisfactory religious experience, and this he did not do by proxy as is so common nowadays, but he must relate it with his own mouth to the brethren and sisters. This was an excellent practice, though liable at times like every thing else that is good, to be abused. The relation of a Christian experience in the presence of the whole church will often do more good than the delivery of a dozen dry formal discourses. When one is thus relating the exercises of his mind he always does it with more or less feeling, and, as feeling is contagious, it frequently arouses dull and lifeless professors, and many a time hard-hearted sinners are made to weep and tremble. Christians are affected by it because they have passed through just such exercises; they have felt the same load of guilt, the same strugglings for deliverance, and have experienced the same relief when the burden has been removed. And by the blessing of God sinners are frequently awakened as they listen to the heartfelt utterances of a new born soul; they see their danger, and flee to Jesus for safety. There is a reality in religion. If one possesses it he knows it; it is a matter of consciousness, and he can certainly tell about it. The telling of it will do no harm, but certainly much good. Let the

church require an experience from those who apply for membership, and, as far as possible, let the applicant relate it in his own words. In a subsequent chapter we will write more at length on this important subject.

When Mr. Vaughan made a public profession of religion, he was in the twenty-sixth year of his age; very poor and very illiterate—as he had a family to maintain and as his business was not very remunerative, his prospects seemed very fair for a life of poverty. But he had a well-grounded hope in Christ, and this was much better than earthly treasures. His soul was full of gratitude to his Heavenly Father for his great and manifold mercies to him. He thought how all his life long God had watched over his pathway and had delivered him from impending dangers; how he had opened his eyes to see his situation, and as a brand from the burning he had snatched him from the very jaws of hell, he felt determined in his heart to consecrate himself entirely to the Lord Jesus Christ. He was fully conscious of his poverty and ignorance and his humble position in society, but he was willing to do whatsoever he could in the service of his Master. With a heart overflowing with gratitude, he wanted to devote his time, his talent, his all to his cause. He was willing to make any sacrifice, to bear any cross, to endure any shame, to encounter any trial or danger "for Him who had loved him, and had given himself for him." He wished to do this not to procure his salvation, but because he was already saved. He took up his cross at once. The very evening of the day that he put on Christ in baptism, he established an altar of prayer in his own family. This was quite a change. A few weeks ago he was an avowed infidel, and every sentence he uttered was rounded with

an oath; instead of spending his evenings at home with his own family, he was at the village tavern, with those who mocked at religion, and who delighted in drinking and profanity. How wonderful is the grace of God, that one so wicked should be turned from his evil way, his heart filled with love and his mouth with praises to God. He could say with Paul, "by the grace of God I am what I am."

Not long after he commenced praying in his family he began to pray in public, and publicly to exhort sinners to flee the wrath to come. He was very timid and illiterate and doubtless his first efforts before the public were awkward, hesitating and disconnected. He was so much embarrassed that he scarcely knew what he was about. The church of course could not entertain any very extravagant expectations in regard to his future usefulness; but he had an ardent desire for the salvation of sinners, and a strong yearning of soul for the glory of God among men. But he possessed a very strong natural intellect, and a good and impartial observer, notwithstanding his awkwardness and his blunderings, could discern in him the elements of strength and usefulness. They could not fail to see that if he had time and opportunity to improve his mind and practice his gifts, that he would make a man of himself. James Suggett, one of the pioneer preachers of Kentucky, and a man of strong common sense, saw the buddings of promise in young Vaughan, and was strongly impressed with the belief that he was called to preach the Gospel. He urged him to answer the call and enter immediately upon the work. He finally got his own consent to make an effort. An appointment was made for him at a private house, and when the hour for services arrived he was on hand. He

arose and announced as his text, "Search the Scriptures." It was a poor blundering effort, according to his own account; almost a total failure, and he sat down overwhelmed with shame. When he was a boy he had played the preacher and for it had been soundly flogged; that was physical torment and he thought it was pretty severe, but his sufferings then could not compare with the anguish which he now endured. His sufferings now were mental and much more agonizing than the body can experience. He had been strongly impressed with the sense of his duty to preach, and felt an ardent desire to do so if he were qualified. But he had tried and had made a miserable failure. His obligations to preach seemed to increase, while his incapacity to do the same was rendered more palpable. Not to try to do so was to disobey the injunction of that Savior whom he loved more than life, and then to make the effort would bring upon him the derision of all who should hear him. And what was still more painful to him, his failures would bring disgrace upon the cause of the blessed Redeemer. "I felt," said he, in speaking of this matter, "that I would rather the Lord would kill me than compel me to preach." But God is wiser than men. He had a work for this young man to do and when the time arrived for him to engage in it he caused the church to recognize the gift and give him authority to exercise it. They were not fully satisfied, however, on this point; they had some misgivings as to his having received a call from on high, but they thought the best thing they could do would be to give him a fair trial. They were hopeful that God had called him to this work, and accordingly, on the third Sunday in February, 1811, he and three others, James Haggard, Anson Mills and Ninian Ridgeway, by unanimous resolu-

tion were licensed "to exercise their gifts in the bounds of the church." It was also stated in this resolution, that should it appear that they possessed "the gifts" and were making good use of them, that the church would enlarge their bounds. "I do not believe" says Mr. Vaughan, "that a more ignorant trio were ever before licensed at the same time to preach the word.

Out of these three, only one, Mr. Vaughan, was ever ordained, and when licensed he was apparently the most unpromising. While he was a licentiate he had many trials and passed through many seasons of despondency. This was the school through which he must pass to prepare him for the work that was before him. His ignorance was a source of much mortification to him, but then his opportunities were so limited, and his religious instructors were so incapable. Their sermons contained very little Bible knowledge and were mostly of the hortatory character. They were very poorly calculated to instruct and build up a church in the great doctrines of the Bible. These were his instructors, and of course he could receive from them but very little information. Still deeply impressed with the sense of his obligation to preach, he did not refuse to try again when the church of which he was a member directed him to do so. Soon after they were licensed to preach, he and Anson Mills had an appointment one Saturday night at the house of a wealthy old farmer. Mr. Vaughan took the same text that he failed on in his first effort, "Search the Scriptures." "I stood" says he, "in a mist of darkness with the sweat rolling down my face, cold as the night was, for about ten minutes, and then sat down in confusion. I was exceedingly anxious that Mills would do better, but he made even a worse failure than I did. The old farmer then got up

to talk to the people and he beat us both." This old gentleman was named Payne, he was a member of the Legislature, and was a very sensible man. "That night," continued Mr. Vaughan, "I did not sleep an hour; mortified and disgusted with myself, I tossed myself on the bed all night, often wishing my old horse outside of the big gate by which I entered, that I might mount him and ride home that cold night, a distance of eleven miles. Next day being Sunday, we went to meeting at a school-house. As I was the youngest it was arranged that I should preach first. I had heard Vardeman preach from the text "Tarry not in the plains but escape to the mountains." I attempted to preach his sermon but again failed utterly and sat down. Mills also made a failure. When we were leaving, one man invited us to come back again, but as I knew that his invitation was a mere form of politeness, I declined the invitation."

At that time a much closer watch was maintained over young preachers among the Baptists than at present. The wisest and most judicious among the brethren attended their appointments and carefully scrutinized their doctrine and deportment. This was not for the purpose of criticising them, or amusing themselves over their blunders, but to correct their errors and prevent the cause of Christ from being injured. When the church by this means was satisfied that a young man was called, and qualified to preach, they would enlarge his bounds, and encourage him to go on in the good work. But when they were satisfied that the probationer was not called to the office of a Christian minister, they recalled his license, that he might not bring a reproach upon the gospel.

A few months after Mr. Vaughan had been granted li-

cense, he and James Haggard, one of his co-licentiates, made an appointment to preach, one evening, at a neighbor's house. When the hour of services arrived, a very good congregation had assembled. "I preached first," said Mr. Vaughan, "and took for my text, II. Cor., viii, 9, 'For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' It was an easy subject, and I talked along pretty fluently for about twenty minutes. This exhausted all my material and down I sat. Then Bro. Haggard arose and addressed the audience about as follows: 'Brethren, while Bro. Vaughan was speaking for about one hour (I hadn't spoken over twenty minutes), I was trying to think where my text was, but I guess I can come in a foot of it, (you are less than a foot of it now, said I to myself, for the Bible was lying behind him on the bureau, and his back was not more than three inches from it.) Now I have it, 'What is man, that thou art mindful of him, or the son of man, that thou visitest him.' He floundered about for some time, before I could tell what the idea was in his head he was trying to get out; at last I understood him. This was the point he was trying to get hold of: That God was mindful of our race, before he sent his son to die for us. It was a very hard matter for him to express it exactly. At last he hit upon this illustration: 'I may have a sick neighbor, and be mindful of him, and not visit him, and I may send him a plate of victuals and a bottle of whisky, and in me the man lives, and moves and has his being.' Just here an old brother in the corner jumped up and stopped him; says he, 'Young man, you are putting yourself in Christ's place.' 'Let me alone,' responded Haggard, 'I'll come to the point directly.' Another who was sitting close by

pulled his coat tail and said, 'You will not come to the point to-night.' Haggard still kept the floor and, resuming his remarks, said, 'Fifteen years ago, in old Pheginny, I got religion; I was out in the woods, chopping wood, and I loved the wood because God made the wood, and I loved the chips because God made the chips, and I loved the bugs because God make the bugs.' (I thought to myself, I wonder if he loved the *snakes* too). In this strain he continued for half an hour or more. You may well suppose that every one was completely tired out.

"The church refused to ordain Haggard or extend his bounds, but he still kept on in his silly, blundering way. After awhile he left the neighborhood and I lost sight of him altogether. Inquiring of Brother David Chenault on one occasion what had become of him, he said the last he heard of him he had gone away up near the Three Forks of the Kentucky; that he was living in a little hut, and that he still persisted in his efforts at preaching. That whenever he could get a crowd together, he would exhort awhile, and then he would pause and say, 'Why don't you *cry?* You are the hardest-hearted sinners I ever saw to sit and listen to such preaching as mine and not cry.' Then he would stamp his foot and say '*cry*, I tell you.'"

On another occasion Mills and Mr. Vaughan had an evening appointment to preach at a neighbor's house. A very good congregation assembled to hear their efforts. Mr. Vaughan delivered the first discourse. His text was a difficult one, and the people soon found out that he did not know any thing about it. It was Rev. iv: 6. "And before the throne there was a sea of glass like unto crystal, and in the midst of the throne and round about the throne, were four beasts full of eyes, be-

fore and behind." Nothing but ignorance made him select such a passage, for if he had possessed more knowledge of the Scriptures he would never have ventured upon such a text. He tried to say something, but it was in vain. He smote the rock, but no water came; and, after struggling and beating the air for awhile, all covered with a profuse perspiration, he took his seat. He was again deeply mortified, and he felt if there was any sympathy among that people, he was entitled to at least a share of it. Mills then took the floor and rattled away for half an hour or more, but if he made a point during all that time his congregation could not see it. "When I left there that evening," said Mr. Vaughan, "I felt like giving up the idea of preaching altogether. I had made another failure, and I felt that I was disgraced in the eyes of the community. I prayed over it again, and besought the Lord with all my soul to lead me in the way I ought to go. The next day my mortification began to subside, and I concluded to persevere. I could not divest myself of the thought that God had called me to the work of the ministry."

This, however, was a good lesson to him. The idea that prevailed among many of the preachers at that time, and which he had imbibed to some extent, that all a man had to do when he entered the pulpit was to take his text, and then the Lord would tell him what to say, was completely exploded as far as he was concerned. He was satisfied from that very hour, that besides devout prayer to God for divine assistance, he must study the Bible, and study it carefully. That to preach with ease to himself and edification to his hearers, he must master the subject upon which he intended to speak. He then determined by the help of God that all the leisure time he could command should be devoted to study.

CHAPTER VI.

While the Baptist preachers at the time Mr. Vaughan first began to exercise his gifts in public were generally uneducated, they had a number of very strong-minded men; men of power, of great usefulness, and of deep and fervent piety. They labored with unwearying industry; on the mountains and in the valleys they made the ungodly tremble and the hard-hearted weep, and their ministrations were blessed in the conversion of thousands of souls. Besides these there were many ignorant and weak-minded men, calling themselves preachers; sincere, good men as a general thing, but dull in their discourses, and there was very little in them "to the use of edifying." They told the same thing over and over again, year after year, and many of these sermons were nothing but words, words, words, and they not always of the purest English. A credible witness says that he had heard one of these old ministers preach a hundred times from the text: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." He preached for about forty years once a month to a certain church, and he would give them nearly the same thing every time. When asked about it by a brother minister, his reply was that the people had a happy faculty of forgetting. When he would preach them a sermon, by the next month they would forget all about it, and he would just give it to them again. "One night," said Mr. Vaughan, "while out

walking alone meditating upon the work I had entered upon for life, I made a solemn resolution that, by the help of the Lord, I would make a different preacher from those I had been listening to, and that I would, if such a thing were possible, make a man of myself." Accordingly he went to work in earnest to increase his education. In the absence of teachers and schools, he was compelled to grope his way alone, and learn by degrees, much that could have been communicated in a short time by a competent instructor. Having saved some money, he purchased Walker's Dictionary, Murray's Grammar and Buck's Theological Dictionary. These he kept by him on his shop-board, and every moment he could spare from his work, he would be pouring over his books. He would at times, while he was at work, keep his book open before him, and would sew a few moments and read a few moments, glancing alternately from his book to his work, and from his work to his book. His dictionary he kept within reach all the time, in order to learn the proper orthography, meaning and pronunciation of words. He also became thoroughly versed in the principles of English grammar, so that his language in common conversation, or in the pulpit, was uniformly correct. He became a thorough master of the English language. He avoided the use of long words or words of foreign importation, and used the short, strong words of our Saxon forefathers. It was the English of the Bible, and of John Bunyan and Shakspeare that constituted his native speech, and in which he was never at a loss for a word. Hence in the expression of his ideas, there was always clearness and strength. Besides his studies in English, he gave much of his time to a regular and systematic study of the Bible. As a help to this he read thoroughly and atten-

tively "Stackhouse's History of the Bible," an old work containing much valuable information. He also read "Witsius on the Covenants," translated by Crookshank, and Magee on Atonement and Sacrifice. Every theologian knows that this is one of the best books ever written on these subjects. It is profound and exhaustive in its treatment, and while not so attractive in style or so systematically arranged as some of our more modern writers, there is a strength and perspicuity in its style that can not be surpassed. He seems to have laid the foundation for all subsequent writers upon these important subjects. This book he studied very closely. He took it section by section, and read it and re-read it, until he had mastered every thought. In this way he read until he had completed the entire volume. A Presbyterian minister living in the neighborhood had a valuable library, and he offered him the loan of any book in it, which offer was gratefully accepted. He read several volumes of sermons and sketches of sermons, and by this means he began to form correct ideas about preparing for the pulpit. Some hints on the preparation and delivery of sermons, which he read about that time, were of great service to him. As a natural consequence there was a manifest improvement in his preaching. Others saw it and he began to realize it himself. He was thus encouraged and stimulated to still greater efforts, and the more he studied and prayed, the more he saw his own deficiencies.

About this time, when he had recovered from the despondency occasioned by his repeated failures, and he began to feel some degree of confidence in addressing an audience, he became seriously troubled about his motives in preaching the gospel. Searching himself with a jealous eye, he was afraid they were not correct. The three

others that had been licensed at the same time he was, had all failed. The church had deemed their gifts unprofitable, and had withdrawn their license. He alone of all the three was thought worthy of having his bounds enlarged. This doubtless gave him some feelings of satisfaction. Pride began to manifest itself in his heart. He was elated with the improvement he had made in preaching. But here the Holy Spirit arrested him, and he began to turn his thoughts within, and to search and try his motives. He saw that there was much in himself that was selfish, corrupt and unholy. His lusts were unsanctified, and could only be kept in subjection by constant prayer and watchfulness. He earnestly desired to be holy, and to devote all his energies to the glory of God. He was perplexed with doubt as to which was the leading motive, and greatly feared that he was prompted to do all that he did for the praise of men. He was again overwhelmed with despondency, and knew but one course to pursue; that was to carry his trials to a throne of grace; and there, with an agonizing spirit, to plead with God to show him the way He would have him go. After praying much over the matter, he became satisfied that it was his duty to persist in his efforts to preach, and that if unholy motives should ever steal into his heart, he prayed that he might know it, and that God would enable him to drive every one from his soul.

As these troubles began to leave him he increased his ministerial labors, and preached much in surrounding neighborhoods. His meetings were held mostly in private houses, for that was the custom in those days. This grew out of necessity, for houses of public worship were "at that time few and far between." He says some of the most delightful meetings he ever attended were in

private houses. There were warmth, and feeling and life about them, that made them precious seasons to the people of God.

One of the places at which he preached occasionally at this time was a church called Sycamore, in Montgomery county. This church being pleased with his efforts, invited him to become her pastor, and called for his ordination. This took place on the third Sunday in July, 1812. The ministers who participated in his ordination were Jeremiah Vardeman and David Chenault.

After he had thus been set apart to the work of the gospel ministry, he felt an increasing sense of his responsibility. He was anxious to make of himself a workman that needeth not to be ashamed. We have already noticed his efforts to increase his education, and the success he met with. Encouraged by his progress, he made farther advances. Geography, arithmetic, ancient and modern history, mental and moral science came in for a proper share of his attention, and possessing a quick and vigorous intellect, he soon became well versed in these branches of education. His wife, who had been reared in New Bedford, Mass., and Lexington, Ky., and who had enjoyed superior educational advantages, was of great assistance to him. To her he was indebted for much of his training in the English language.

During the years that intervened between this and his removal from Winchester, in 1815, no events of any striking interest occurred in his history. His family had increased by the addition of two children, Amanda and Charles, and he and his wife were compelled to work hard to secure the necessary means of subsistence. She taught a school a part of the time, and by this means contributed a great deal to the support of the family. Be-

sides instructing her pupils in the ordinary English branches, she gave lessons in painting, drawing and needle work of various kinds. These were considered rare accomplishments in those days.

The compensation he received for preaching at that time amounted to but little or nothing. There was a great prejudice against paying preachers in those days, and those who received pay for their services were called "money preachers," and were condemned by some in unmeasured terms. This feeling the Baptists brought with them from Virginia. There they had been taxed to support the established clergy, and for their opposition to this law, they had been shamefully persecuted. When we think of the circumstances that gave rise to this prejudice, we are not at all surprised that it prevailed so extensively among that liberty-loving people.

In order that the reader may understand the reasons for its existence and the hold that it maintained upon the popular mind, we will give a brief account of Virginia Baptist history, and their opposition to the Episcopal hierarchy. "The Old Dominion was settled mainly by the Cavaliers of England, intensely loyal to the crown, and scarcely less devoted to the Church of England. That church was at once set up and established in the colony as in the mother country. Its charter, given by James I., 1606, provided for its establishment, and for sustaining it by pains and penalties.

"In 1611 Governor Thomas Dale issued a proclamation, in which it was required that every man therein, or arriving in the colony, should report to the minister and give an account of his religious faith, and be catechised; and, as a penalty for the first refusal, he was to be whipped; for the second he was to be whipped twice, and confess

his fault on Sunday before the congregation; and for the third time to be whipped every day till he did ask pardon and comply with the law.

"In 1623 acts were passed providing for a house of worship on every plantation; that the service be in accordance with the canons in England; that every person failing to attend should be fined; for one absence, one pound, and for one month's absence, fifty pounds of tobacco; and that no man should dispose of his tobacco till the minister's dues were paid. At almost every session thereafter a large part of the legislation was in reference to the church.

"At the session of the Legislative Assembly, it was enacted for the preservation of the purity and unity of the church, that all ministers in the colony should be conformable to the order and constitution of the Church of England, and not otherwise be permitted to teach or preach publicly or privately; and that all Nonconformists be compelled to depart the colony; and that Papist priests should be sent out in five days. In 1659–60, the severest laws were made against the Quakers. In 1661 much of the legislation was in support of the church. Provision was made for meeting-houses, and glebes and salaries of ministers, and that any person not ordained by a bishop in England, attempting to preach publicly or privately, should be silenced—and persisting, be banished; that no other catechism than that in the book of Common Prayer should be taught; that every person should attend church under penalty of fine; and if a Nonconformist a much larger fine and imprisonment; and that Quaker meetings and conventicles be prevented and punished."

Such laws prevailed from the settlement of Virginia, 1607, to the revolution, except during the Protectorate.

For this entire period, as Henning says, "the religion of the church was the religion of the ruling party in the state, and none other was tolerated." In 1714 citizens of the Isle of Wight and Surry counties assembled, Dr. Howell says, in large numbers, and took measures for the organization of a Baptist Church. Having no minister they sent to England for one. Robert Nordin came in answer to their call, and organized, as far as we know, the first Baptist Church in Virginia, known then as Burleigh, and existing to this day under the name of Mill Swamp. Other churches were formed soon after in the same vicinity.

A few years later, Baptists residing in Northern Virginia, Loudoun, Berkeley and contiguous counties, were by ministers from Maryland and from the Welsh settlements in Pennsylvania, organized into churches, Opecon, Mill Creek, and Ketockton, the last existing to this day.

All these churches became connected with the Philadelphia Association, a venerable body existing from 1707, whose influence was felt in sending the Gospel into several states, and whose confession of faith, substantially the same with the ancient Baptists of Bohemia and Poland, is still regarded as more of a standard through our country than any other uninspired production.

After the organization of these churches, Baptist principles began marvelously to prevail. In the language of Dr. Howell, "Church after church noiselessly arose, like the shining out of the stars of evening, and sparkled like gems in the American firmament, which they were destined, ere long, to fill with radiance and beauty."

But their progress was not without opposition. Much of this persecution was from individuals animated by a rancorous hate of Baptist principles and practices; much

of it was in execution of the existing laws, and much was utterly illegal. The Toleration Act, under William and Mary, gave dissenters some relief. This law allowed them, after receiving marriage at the hands of the parish parson and paying all the parish rates for the support of the Establishment, then, if they pleased, to procure a license for a meeting-house of their own, and a license for their preacher to preach in their meeting-house. But this act, poor boon as it was, was for a long time unknown in Virginia; and after it was known, every effort was made to set it aside, and to revive and enforce cruel, obsolete laws such as have been referred to.

They passed through a number of cruel persecutions. Dr. Hawks, the Episcopal historian, says, "Cruelty taxed its ingenuity to devise new modes of punishment and annoyance." Our ministers were fined, pelted, beaten, imprisoned, poisoned and hunted with dogs; their congregations were assaulted and dispersed; the solemn ordinance of baptism was rudely interrupted, both administrators and candidates being plunged and held beneath the water till nearly dead; they suffered mock trials, and even in Courts of Justice were subjected to indignities not unlike those inflicted by the infamous Jeffries.

But these things could not prevent the progress of the truth. One hundred years ago, the Baptists of Virginia numbered sixty churches, forty ministers and two thousand communicants. It is hard to realize, that so recently they were subject to such disabilities, that they were taxed to support what they disbelieved and hated—that they could not worship God in their own way—that they must even receive marriage of the church parson. They were, however, now entering upon the struggle for religious freedom. Much was accomplished by simply going forward

in the exercise of their rights, and then meekly suffering the consequences. Thus a tremendous power was exerted in molding public sentiment. They also maintained a general meeting—called first, Association and afterwards Committee—one of the main objects of which, was to take the necessary steps for bringing an influence to bear on the law-making power. They had commissioners appointed, year after year, to wait on, first the Convention, and then the Legislature, using arguments to secure, not their own immunity merely, but equal rights, on principle, for all. In this they had the co-operation of Jefferson and Madison; and it is a little remarkable that the able papers of these great Statesmen bore striking likeness to the utterances of these plain, humble, but strong-minded and godly men, whose main text-book was the New Testament, and whose views on government followed naturally and necessarily from their religious principles. As they were the fast friends of the Revolution, so the struggle for civil freedom aided them in many ways. Their patriotism and excellent character as citizens appeared in bold relief. The inconsistency of seeking deliverance from the British crown, and yet allowing quite as heavy a yoke to remain on their shoulders, was too glaring.

Step by step, slowly and reluctantly, the friends of the Establishment yielded; the friends of soul freedom pressed forward. In the struggle for religious liberty they were materially aided by others; but in the crisis and pinch of the conflict, others faltered and failed. The Baptists alone, as a people, unanimously, uniformly, and uncompromisingly stood up for an entire separation of church and state, for absolute liberty of conscience. This is a fact of history that can not be denied, and it is, and must be, to their everlasting honor.

In 1775 the Baptists in their General Association "resolved to circulate petitions to the Virginia Convention or Assembly, throughout the state for signatures." The prayer was that the church establishment should be abolished, and religion be left to stand on its own merits, and that all religious societies should be protected in the peaceable enjoyment of their own religious principles and modes of worship. They also declared themselves in favor of resistance to Great Britain, and ready as a people to go to war for independence. A committee was appointed to present these memorials.

In May, 1776, the Virginia Convention met. The address of the Baptists was received and produced, especially that part relating to civil freedom, a profound impression. This Convention framed the famous bill of rights, the sixteenth article of which secures religious freedom. The same body also instructed the Virginia delegates in Congress to vote for a declaration of independence. It has generally been held that the action of the Virginia Convention was not only among the earliest public movements in that direction, but exercised a potential influence in the action of Congress. But let it be remembered to the honor of the Virginia Baptists of that day that their action was a year prior to that of the Convention, and undoubtedly exercised a potential influence in moving the Convention, and through the Convention the Congress. Thus did the Virginia Baptists effect a mighty achievement for both civil and religious freedom.

In October, 1776, the first independent Legislature in Virginia met. This body received many petitions on the subject of religion. That of the Baptists has already been mentioned. Those from the Presbyterians were in the same general direction. The Episcopalians, the

Methodists acting with them, solicited the continuance of the Establishment. The Assembly repealed all laws restraining worship and requiring the support of the Establishment, but only *suspended* the salaries of the clery, and postponed the question of a general assessment, or public tax to support religion. Moreover, Dissenters were still incompetent to perform the rites of marriage.

The General Association of Virginia Baptists continued to memorialize the Assembly on these subjects; and in 1799 the salaries of the clergy were taken away, and the assessment bill defeated. Moreover, at this session, the committee on revised bills, presented the famous act for establishing religious freedom, prepared by Mr. Jefferson and prepared (according to Dr. Howell) in consultation with the Commissioners of the General Association, reported it to that body, which after careful consideration of it, resolved unanimously that it put the subject on its proper basis, and that it ought to pass, and also ordered that their approbation of the same be published.

Thus the Establishment was overthrown and the principles of religious freedom were in a fair way to be fully recognized and made practically operative.

But Dissenters still labored under some disabilities, and the Episcopal Church still enjoyed some favors.

Moreover, in 1784, the friends of the Establishment rallied and sought at least a partial restoration, while the project of a general assessment was revived, and against this last the Baptists alone as a denomination stood firm. A modified act of incorporation was granted to the Episcopal Church, and the Assessment bill well nigh passed. But the latter was postponed from time to time, and finally the people were appealed to on the question. During the struggle the Presbyterian clergy expressed

themselves by memorial in favor of the assessment. Mr. Madison speaks scathingly of the contrast between these former and later memorials, and their being as ready to set up an establishment to take them in as they were to pull down that which shut them out. The Baptists alone not only did not yield, but also put forth the most earnest and well-directed efforts against this unholy alliance between Church and State. In August, 1785, the General Committee, which, for sake of compactness, had now taken the place of the General Association, adopted the following noble resolution:

"*Resolved*, That it be recommended to those counties which have not yet prepared petitions to be presented to the General Assembly against the engrossed bill for a general assessment for the support of the teachers of the Christian religion, to proceed thereon as soon as possible; that it is believed to be repugnant to the spirit of the gospel for the Legislature thus to proceed in matters of religion; that no human laws ought to be established for this purpose, but that every person ought to be left entirely free in respect to matters of religion; that the holy author of our religion needs no such compulsive measures for the promotion of His cause; that the gospel wants no feeble arm of man for its support; that it has made, and will again, through divine power, make its way against all opposition; and that should the Legislature assume the right of taxing the people for the support of the gospel, it will be destructive to religious liberty.

"*Therefore*, This committee agrees unanimously that it will be expedient to appoint a delegate to wait on the General Assembly with a remonstrance and petition against such assessment."

Accordingly the Rev. Reuben Ford was appointed.

Mr. Madison, who had been throughout the staunch friend of the Baptists and of religious liberty, not only in a most masterly manner labored against the proposed bill on the floor of the House, but also drew up a memorial which contains lucid and forcible statements, both of the doctrine of religious freedom and its true basis. It may certainly be called a Baptist document thus far, that they only as a people held its views and pressed those views without wavering.

A glorious victory awaited them. "When the Assembly met," says Mr. Rives, "the table of the House of Delegates almost sunk under the weight of the accumulated copies of the memorial sent forward from the different counties, each with its long and dense column of subscribers." The fate of the assessment was sealed. The people, who had been appealed to, had answered, and, as Mr. Rives says, the assessment "was abandoned without a struggle." Moreover, the act for the establishment of religious freedom, proposed in 1779, and, as we have seen, so warmly and publicly approved by the General Association, was immediately passed almost as a matter of course.

It was not till after the legislation of 1799 and 1802 that the full logical results of this grand act were fully realized. Then the Old Dominion, having been from her settlement, and for nearly two hundred years, under this ecclesiastical domination, became at last a free state—free not only from British misrule, but from that far worse tyranny that enters the precints of the soul, and comes between the soul and its maker and judge.

From this struggle we see very clearly how many of the Baptists became prejudiced against the practice of paying ministers of the gospel any compensation for their services. This feeling Mr. Vaughan imbibed himself, and

sometimes from the pulpit he would denounce the custom. It looks strange to us at this enlightened period of our history that such unscriptural notions should prevail; but when we think of the circumstances that gave rise to the prejudice, we are not at all surprised. Elijah Craig, one of the old preachers from Virginia, and who had been in jail for preaching the gospel, actually wrote and published a pamphlet against compensating ministers. Of course this had its effect, and many were only too willing to have an excuse for not performing this clearly defined scriptural duty. When compensation came to them in the *form* of a *gift*, they generally received it, and those who preached against *paying* ministers were usually willing to accept every dollar that was given them. Mr. Vaughan says that the first money ever paid him for preaching was a one-dollar bill, handed him by a gentleman after he had preached the funeral of one of his family. He says he hardly knew what to do under the circumstances, whether to receive it or not, but after thinking over it for a while, he concluded to put it in his pocket and say nothing about it.

His views on this subject were soon changed or modified. By reading the Scriptures he saw that it was very clearly taught by Christ and His apostles that the laborer is worthy of his hire. After this he did not hesitate to receive pay for his services, and wherever he could, with good effect, he did not hesitate to tell the people their duty on this important subject. He had to be very prudent about this matter, however, for if a preacher said much about money in those times, they were down with him directly—his influence would soon be gone forever.

After he had been preaching about two years to the Sycamore Church, the brethren, knowing that he was poor and

compelled to work hard for a living, bestirred themselves and raised him the sum of ten dollars. It was a small amount, but they thought it was a great deal. Says Mr. Vaughan: "On my way home I had to travel an hour or two after night, and so as I was jogging along through a strip of woods, my horse stumbled and fell, and threw me over his head, and I rolled over and over upon the ground. My money, which was in one of my pockets, dropped out into the road. Then came the difficulty. It was after dark and there was no light at all save from the silent stars. I got down on my knees and went to work scratching among the leaves and dirt. After a while I succeeded in finding every dollar but one, and this I could not find. I hunted for it a long time and finally gave up the search, mounted my horse and went on home. I said to myself, here are nine dollars in my pocket, the reward of two years' labor. If it was 'poor preach,' it certainly was 'poor pay.'"

CHAPTER VII.

We propose in this chapter to give some account of the Baptists in Kentucky at the time Mr. Vaughan entered the ministry. In order to present this in a proper light, it will be well enough to give a brief sketch of their preceding history in this state.

The first settlers of Kentucky were mostly from Virginia, and among them there was a large number of Baptists. Baptist principles had spread rapidly in the parent state, and when the emigrants came to this country they did not leave their religion behind them. Among them were some very effective ministers, and simultaneous with their location here, they began to collect the people together and preach them the gospel. For instance, at Harrodsburg, when that was about the only settlement in the state, we see Elder Tinsley laboring there to build up the cause, and preaching to these wild frontiersmen the unsearchable riches of Christ.

Gilbert's Creek Church, in Garrard county, was constituted in Virginia, and came to this State in a body in the year 1781, under the leadership of Elder Lewis Craig. From this mother of churches, others were formed on the north side of the Kentucky river. The first one on that side was called South Elkhorn, because located near a creek by that name. Then Clear Creek, Woodford county, was organized, and shortly after this, the Great Crossing Church, near

Georgetown; so called because it was situated near a point on Elkhorn Creek, where a large buffalo trace crossed the stream. But from the most reliable information that can be obtained, the oldest Baptist church constituted on Kentucky soil is the Severn Valley or Elizabethtown church, Hardin county. In 1783, the Tate Creek church, on the south side of the Kentucky, was constituted. This was one year before the South Elkhorn came into existence.

The oldest association in the state is the Elkhorn. Its first session was held in the Clear Creek Church, and was called Elkhorn because the conference that first met to deliberate about its organization, met with the South Elkhorn Church.

Some of the men who figured in the constitution of that association were living when the subject of these memoirs was a young man. With John Taylor, he was intimately acquainted, being one of his earliest and best friends. He was also personally acquainted with the Craigs, and Robert Johnson, a lay member of the Great Crossing Church. He was a wealthy farmer in his father's neighborhood, one of the pioneers, who often met the Indians in deadly conflict, and knew from experience the perils of a frontier life. A companion in arms with Logan, Clark, and Boone, he was elected to the first convention held in Danville, to form Kentucky into a State; he was a member of the convention which formed the first constitution, and was among the first Senators chosen by the electors in 1792.

His sons, Richard M., James, and John T., are familiar names. The writer has often heard Mr. Vaughan tell about going to meeting at the Crossings, when he was a boy, and the way old Brother Johnson would give out a

hymn, when he led the meeting. His pronounciation was old-fashioned and as follows:

"*Etarnal* are thy *marcies* Lord,
Etarnal truth attends thy word."

Shortly after the organization of the Elkhorn Association, two others, the Salem and South Kentucky, were formed. This was in the year 1785.

Immediately after the close of the American Revolution, there was a large influx of emigrants into this state, many of whom were Baptists and among other ministers who had come to the wilds of Kentucky, the following names are worthy of mention: Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave, James Smith, James Rucker, Robert Elkin, John Taylor, John Bailey, Joseph Craig, and Ambrose Dudley.

We have already alluded to Gilbert's Creek Church having been organized in Virginia, and the membership coming out in a body to this State in 1781. The people then, when they proposed to emigrate to Kentucky, would form themselves into a company and come out sometimes as many as three hundred together. They would come in this way for mutual protection. In this manner the Gilbert's Creek Church crossed the mountains and entered the fertile valleys of Kentucky. There would be a perfect caravan of them marching through the wilderness. At night they would camp together, and frequently hold religious services. By this means this state soon abounded in Baptists, and they were at the first, and still are, the most numerous denomination in this Commonwealth.

In 1790, according to Asplund's Register, there were in Kentucky forty-two churches, forty ordained and twenty-one unordained ministers, and a little more than three thousand members.

In 1812, one year after Mr. Vaughan entered the ministry, the Baptists in Kentucky, according to Dr. Benedict, numbered as follows: churches, 263; ordained ministers, 142; and total membership, 21,660.

At that day there were very few men among our ministers who made any pretensions to scholarship. They were as a general thing, unskilled in the learning of the schools, yet there was a goodly number among them who possessed strong native intellects, hard common sense, and genuine piety. They labored with great acceptance, and in many instances with wonderful success.

Among this class was John Taylor, who came from Virginia as early as the year 1783. He was a very laborious man, and was the means of building up a number of flourishing churches. In his history of the ten churches, to which the reader is referred, he has given us the details of his labors, and of his success. Taylor was near sixty years of age when Mr. Vaughan formed his acquaintance, and he became one of his best friends among the ministry. He did all he could to encourage him and hold up his hands. Taylor, like most of his contemporaries, was somewhat rough and abrupt in his manners, but he had a warm and generous heart, and people generally understood him, and would not become offended with his peculiarities. He was himself a very sensible and pointed man in his remarks, and had very little patience with loose, disjointed discourses.

Some anecdotes illustrative of his character will be found in Mr. Vaughan's Centennial address at Harrodsburg, which is given near the close of this volume.

Jeremiah Vardeman was a leading and popular minister in Kentucky when Mr. Vaughan first united with the church. He was one of his earliest and best friends, and

as already stated was present and assisted in his ordination.

He was what is usually called an uneducated man; that is, he was not versed in book learning. But he had studied the Bible closely, and was familiar with its teachings; besides this, he had read a number of authors, and possessed a great deal of general information. It was said that he did not know a verb from a noun, yet his speech was generally accurate, making but few mistakes in his grammar or in his pronunciation. Sometimes in his speech he would let fall a provincialism or slang phrase, but it was always with telling effect. He was a natural orator. No man in the state could command such a vast audience as he did. When it was known that he would preach at a certain place, the people would come twenty and thirty miles to hear him, and sometimes as many as five or six thousand persons would convene on a week day to listen to his sermons. His power over his congregation was wonderful. They hung in transport upon his words, bending forward to catch every sentence as it fell from his lips. Preaching once in the city of Lexington to an immense audience, on the subject of the "Judgment," his congregation was greatly agitated. Warming with his theme, the excitement became so intense that at the climax of his discourse, there was a general groan all over the house, men and women sobbed aloud, and many fell on their knees right there and begged for mercy. His success was wonderful, and through his labors, thousands were received into our churches. To such men as Vardeman, in the hands of the Lord, the Baptists are indebted for the vast numbers they now have in the state.

The following sketch of him, from the pen of the late

Rev. J. M. Peck, will doubtless be of interest to many of our readers:

"He was ordained probably in 1801, and the next year moved to Lincoln county, and lived on rented land. He sustained his family by labor on the farm, while he spent all the time he could command in reading and in preaching the gospel. He was a most impressive and popular preacher wherever he went.

"His ministerial labors were abundant for several successive years in Lincoln, Pulaski, Montgomery, Jessamine, and adjacent counties. Although he had an increasing family, and his salary and perquisites by no means adequate for their support, he continued by good economy and great industry, and a judicious use of his time to provide for their wants, and continue his labors without ceasing in the gospel ministry. His mental powers were strong, vivid, and quick in action. Great numbers were converted and baptized under his ministrations, and for many years he preached more sermons, and to larger congregations, and baptized more converts than any minister in the Mississippi valley. He kept no journal or register of his labors, and did not appear to think he was doing any thing extraordinary.

"Early in 1810 he was called to the pastoral charge of the Church of David's Fork, in Fayette county, about ten miles east of Lexington. He removed his family to that settlement, purchased a small farm, and commenced regular pastoral labors and monthly preaching in April. This church had for its pastor about two years a young and promising minister by the name of Hunt, who died, leaving a widow and family of small children. The church, pursuing a very common policy in those days in obtaining a preacher, had purchased Mr. Hunt a farm,

which in two years after became the property of his widow. Had they purchased a piece of land and improvements for a *parsonage*, and thus furnished their minister a comfortable residence for the time being, it would have been a wise and economical measure, and remained from generation to generation to furnish a partial income towards the support of the pastor. As it was, they were under the necessity of aiding Mr. Vardeman in purchasing his farm, which appears to have been done with great cordiality and liberality. He was also pastor, monthly, of two other churches in Montgomery county, Lulbegrud and Grassy Lick, which relation he sustained by annual appointments for several years, until he was obliged to decline in order to serve other churches.

"A gracious and extensive revival followed his ministrations in David's Fork and other churches in a few months after the commencement of his labors. In 1810 one hundred and eighty-five were converted and baptized in David's Fork; in 1817 in another revival about one hundred and twenty-five; and in 1827-28 two hundred and fifty, besides frequent additions in the intervening years. In three consecutive years at Lulbegrud the accessions by baptism were one hundred and sixty-five, and at Grassy Lick ninety.

"The churches he regularly served were attached to him by the strongest bonds, yet they obtained supplies and released him for weeks and even months at a time to labor in distant and more destitute fields.

"In the winter of 1815-16 Mr. Vardeman made his first visit to Bardstown, in Nelson county, then the seat of Roman Catholic influence in Kentucky. We have particulars of this and subsequent visits to Bardstown, and the effect of his preaching, from the correspondence of

the late Samuel McKay, of Bloomfield. Priest Baden was unwise enough to enter the lists against him and lost several of his congregation. Vardeman disliked controversy, but in bringing the whole armament of gospel truth to bear with tremendous effect on error, no man could excel him. He visited that part of Kentucky three times and preached with his accustomed success.

"In 1816 we find him in Lexington, holding a series of meetings, and the church he attended at Bryan's held a church meeting in that city, to examine and receive converts. Next year the First Baptist Church of Lexington appears on the minutes of the Elkhorn Association, with thirty-six members.

"The same year, 1816, he commenced a series of meetings in Louisville. The late Hon. John Rowan, a distinguished jurist and statesman, was a warm, personal friend of Mr. Vardeman, and regarded him as one of the greatest pulpit orators he had ever heard. There were but few professors of religion in Louisville, and but one house of worship, and that owned and occupied by the Methodists. This was obtained, and the influence of Judge Rowan brought out a class not accustomed to attend worship on ordinary occasions. Col. McKay, who was present, says: 'His fame as a preacher brought out immense congregations for several successive days, to whom he preached with great effect, and from these meetings the city of Louisville is indebted in a great measure for its flourishing churches. Immediately after Mr. Vardeman's visit a large Presbyterian Church arose, then the First Baptist Church, and so on.'

"Early in the spring of 1820 Mr. Vardeman made a visit to Nashville, the capital of Tennessee. There were but three Baptists living in the place, who belonged to Mill

Creek, four miles distant. At first the meetings were held in the Methodist Church-house, but when its further occupancy by the Baptists was not desired, they removed to the Court-house. He was accustomed in these protracted meetings to have one or two brethren to aid him. On this occasion the Rev. Isaac Hodgen, another very successful itinerant, was his coadjutor. He was obliged to leave after a few days to meet other engagements, but Mr. Vardeman continued for several weeks. We have an interesting sketch of their labors, and of successive baptisms, from the late Col. William Martin, of Wilson county, Tenn., whose business engagements kept him in the city at that season. Converts were multiplied, a large number were baptized, and a Baptist Church was organized, that by the first of October numbered 150 members, and had commenced the erection of a spacious house of worship.

"It was in the winter of 1828 or '29 he was invited to hold a series of meetings in Cincinnati, and where similar success followed; over one hundred converts professed faith in Christ and were baptized.

"The family of Elder Vardeman had become large; his farm was too small, and in too dense a population for convenience, and his servants, which had originated from a single family, could fare better in a new country than in a closely-settled neighborhood. He appeared to feel as anxious for their temporal and spiritual welfare as for his own. Young ministers of promising talents and usefulness had been raised up, and men sound in the faith and large experience came from other States, and filled the chasm left by erratic reformers. The advance in the denomination, which a few years had produced, induced him to think his labors might be spared in Kentucky; age was

creeping over him, and young children, the fruits of a third marriage, were gathering around his board. Kentuckians by many hundreds within a few years previous had gone out from that State to Illinois, Missouri and other Western regions. So he sold his farm, then much too small for his large family and dependents, made a farewell excursion through Kentucky and Tennessee, and in October, 1830, he had pitched his habitation on the border of a beautiful and fertile prairie, near Salt river, in Ralls county, Missouri. Here in a short time he had a comfortable house for his own family and those of his dependents, and more than two hundred acres of rich virgin soil under cultivation.

"Nor was he neglectful of the moral wilderness around him. Without waiting for some church to call him and insure him a stipulated salary, he proceeded to collect together the scattered sheep of Christ's flock and gather them into folds. His labors were abundant in the ministry, and gratuitously bestowed. Several churches grew up under his immediate labors. He soon had for a coadjutor Rev. Spencer Clack, who removed from Bloomfield, Kentucky, and settled in Palmyra, the county seat of Marion. By their joint labors a church was constituted in that town.

"For some years Mr. Vardeman had been growing corpulent, and his usual weight was three hundred pounds; yet his muscular frame was well proportioned, and his personal appearance graceful and commanding. His voice was powerful, sonorous and clear, his enunciation distinct, and he could be heard in the open air a great distance. He took an active part in bringing the Baptist denomination in Missouri into active and harmonious cooperation in benevolent efforts.

"In August, 1834, he presided in a convention to organize a system of domestic missions in that State, which has since grown into the General Association.

"Still the infirmities of age were creeping over him, and his giant frame and vigorous constitution showed signs of decay. Yet he continued his ministerial labors without relaxation.

"For nearly two years before his death he became unable to stand while preaching, and sat in an armed chair while he addressed the people with deep pathos. Only two weeks before his final departure, in company with another minister, he visited the Sulphur Springs at Elk Creek, which appeared to afford him benefit. Before they left they constituted a church, a measure not contemplated in the visit. There was a revival, and, notwithstanding his weakness, Elder Vardeman baptized five converts, the last service of that kind he ever performed. He had then baptized more Christian professors than any man in the United States. As he kept no register of these and other labors, the accurate number can never be ascertained—probably not less than *eight thousand converts*. In the churches he regularly attended, the converts under his ministry continued to maintain their Christian standing in an equal proportion to those baptized under ordinary excitements, or by settled pastors.

"On the Lord's day before his death he attended the appointment of another preacher in the church in his immediate neighborhood. He was free from pain, his appetite good, and his mind clear and calm in view of death. After the first sermon he spoke with usual effect half an hour or more from Heb. ii: 3: 'How shall we escape if we neglect so great salvation?' The following week he grew worse, though little alarm was felt by him or his

family about speedy dissolution. But on Saturday morning, the 28th of May, 1842, he called his family around him, gave some directions, bade them farewell, and sank in death like a child falling asleep, all within fifteen minutes, in the sixty-seventh year of his age."—*J. M. Peck in Christian Repository, Vol. 7, P. 104.*

From this we perceive that Mr. Vardeman was an extraordinary man, and he certainly did a great deal towards building up the cause of Christ in Kentucky and Missouri. He was in one sense of the term an uneducated man, and had he belonged to some other denominations, they would not have allowed him to preach; but there was no man in all Kentucky that could command such audiences as he did, or exert such an influence on the popular mind. Would that we could have many such men in our land.

As David Chenault was the other minister who officiated in Mr. Vaughan's ordination, he deserves a passing notice at our hands.

He also was an old-fashioned, uneducated man, but was endowed with sound common sense and good judgment. His piety and zeal, however, were not uniform. Sometimes for a year or two he would be very zealous, and would labor with great success, and then he would grow cold, would do but little, and have but little enjoyment in religion. This no doubt grew out of the fact that he possessed a considerable amount of property, much of which was in money, and the management of it required a great deal of care and attention. The love of money and the desire to increase it would sometimes get the upper hand of him, and this produced on him as it always does on others, spiritual declension. No man can serve two masters, and "if any man love the world the

love of the father is not in him." David Chenault permitted the love of the world to injure his usefulness as a minister of Christ. The world looks upon this as a mark of wisdom, and they say such a man knows how to secure the main chance. This is the reason this sin is so dangerous. If a man is guilty of any outbreaking offense by which he incurs the censure of the world, such censure may assist in awakening his conscience and bringing him back to God; but of that sin which the world acquits us, we will be exceedingly disposed to acquit ourselves. Mr. Chenault would become very penitent over his backslidings, and there is no doubt but that the Lord forgave him, and then he would labor with a great deal of life and energy—his soul would seem to be full of the love of God. But after awhile the world would gain the ascendency again, and there would be another season of barrenness and darkness; then he would be renewed and would be warm and zealous again. And thus he continued through life with alternate falls and recoveries, but he was truly a converted man, and there is no doubt but at this day he is in heaven.

He was an impulsive man, and would frequently speak on the spur of the occasion, giving vent to the feelings that were uppermost in his heart. At an association in Mason county he was present, as also was Mr. Vaughan. At the conclusion of some stirring remarks made by a brother present, Mr. Chenault arose and began to exhort with considerable feeling. He was a large, robust man, and his arms, which were as thick as a man's thigh, were stretched out, and with them he gesticulated vehemently. With his face glowing with intense feeling, he paused in the midst of his remarks and exclaimed with great emotion, "Brethren, I have a feeling on me; brethren, I have

a feeling on me; Lord help us poor Baptists." An old Methodist preacher, sitting over in the congregation, sang out very loud, "Amen! for you need it." This created quite a titter through the crowd, and then Chenault took his seat.

While there were many very strong-minded men in the ministry at the time we are now writing about, there were some who were great ignoramuses. Some of them believed that there was no necessity for study—(this was very evident from their conversation)—that the Lord had called them to the work, and that He would tell them what to say. When they attempted to preach all that they had to do was simply to open their mouths, and the Holy Spirit would fill them with arguments. Mr. Vaughan was conversing with a man of this class one day, and in the course of his conversation wanted to know of him what his text and subject were on the preceding Sabbath. He replied that he had forgotten—that the Lord, when he went into the pulpit, told him his text and what he must say, and that he did not remember them an half hour afterwards. "You must care very little about what your God tells you to forget it so soon," was Mr. Vaughan's laconic reply.

If there were many ignoramuses among the Baptists at that time, there is one consolation, they were not confined to them. The Methodists had some men that were hard to beat. Mr. Vaughan relates that when he was quite a young preacher there was a Methodist camp-meeting not far from where he lived, and he concluded that he would attend occasionally. He did so and at times he would be edified with a very good discourse, for there were some very sensible men among them. But now and then he was compelled to listen to some very stupid

preachers. One day, while some little excitement was prevailing among the people, a young man arose and spoke about as follows: "Brethring, the brother who has just sot down, has been laconical, concisely and vehemency; and, judging from your external physinimical appearance, there must be some good people here. Tully thundered in the Senate of Rome." What he meant by this he never could tell, but he supposed that the man thought that they were good words and that they sounded well, and so he had the sound in it, it did not make much difference about the sense.

Very much of the preaching of that day was of the experimental character. The preachers often related their Christian experience. They did this hundreds of times. Accompanied by the power of the Spirit, such preaching had a wonderful effect. Sinners were awakened and brought to God. They told how they felt when under conviction of sin, what a load there was upon the heart, how distressed and troubled they were, and how they went about trying to get their distress removed. They would tell how they sought relief in the law, how they thought by reformation of conduct and obedience, reading the Bible, praying and going to church, the load of guilt would be removed. But their "deadly doings" would give them no peace. Then by reading the Bible the light would flash upon their minds, and they would learn that "by the deeds of the law, no flesh living shall be justified." By the law they were condemned to death, and then Jesus would be revealed to them as the chiefest among ten thousand and the one altogether lovely; that He had fulfilled the demands of the law; that He had died for man; that He had paid the debt; then they believed the blessed gospel; then the clouds and darkness

were withdrawn, the burden was rolled away, and they were permitted "to rejoice in the hope of the glory of God." Then they would tell the subsequent history of their inner life, at times thrilled with joy, and at others in deep distress; sometimes in the slough of despond, and then in the enchanted land; sometimes in the land of Beulah, where the sunlight ever falls, and then in the damps of Doubting Castle, in the clutches of old Giant Despair. Much of their preaching consisted in detailing these mental exercises, what feelings certain truths produced in their hearts, and what were their feelings under certain circumstances. When they related these exercises they touched a sympathetic cord in the hearts of men, and caused them to feel.

It seems to us that ministers nowadays do not dwell sufficiently on these subjects of experimental religion. Read what Dr. Wayland says on this point:

"A soul is dead in sin; its affections are placed on things that perish, and it is surrendered up to the dominion of its lusts and passions. By the spirit of God it is made sensible of its condition; it repents, believes, and a new principle of spiritual life is created within it. Its affections are changed. It is henceforth in antagonism with the world which it once loved. It is now living for heaven, but it is sanctified only in part. The remains of sin within create a continual warfare with that which is spiritual. Faint, yet pursuing, it still maintains the conflict, surrounded with doubts and fears, yet upheld by an invisible arm. It is under the discipline of a kind and indulgent parent, who chastises it for its good, that it may be made partaker of His holiness. It struggles on, looking for the recompense of reward, until it arrives at that blessed consummation when the pure in heart see God.

"Now every one must see that there is here revealed an internal history of most absorbing interest which the world knows not of. It is in short the narrative of the working of the new nature in opposition to sin within us and without us—the life struggle of an imperfectly sanctified soul after perfect holiness. The exhibition of divine truth on these subjects is always intensely interesting to the believer. He thus learns that in all his internal trials he is following in the path of those who have fought the good fight, and have entered into rest. When he has mistaken the true moral character of his exercises, he is thankful to be corrected, he learns to examine his own heart more closely, and gains confidence as he discovers that his spot is the spot of God's children. I can not but believe that the piety of the church would be much more vigorous and consistent, and that mistakes for eternity would be much less common, if experimental religion were much more frequently the subject of our discourses.

"The source from which we are to derive experimental as well as other religious truth, is, of course, the Holy Scriptures. If we would read the lives of holy men as the Spirit has given them, meditating on them devoutly, placing ourselves in their condition, and comparing and contrasting our sentiments with theirs, we should both improve ourselves in piety, and find much matter for preaching. The lives of Christians under trial, in sickness, bereavement, discouragement and joy, especially in times of persecution and martyrdom, afford a rich field for the illustration of experimental religion. Another source from which the experimental preacher will draw an abundant supply of truth and illustration, is found in the examination and observation of his own heart, and

the observation of the working of religion in the hearts of others. Why should a man hesitate to exhibit the dealings of God with his own soul, the struggles against indwelling sin, and the best modes of resisting it, his doubts and fears and the means of their removal? He need not of course mention his own name nor obtrude *himself* on his people, but by thus unfolding what he has himself felt, he will find that he is binding himself to them by a tie that nothing but death can sever. And then he will learn much by visiting his people and conversing from house to house on their religious condition and progress. If they become familiar with him they will love to unbosom their whole souls to him. In sickness and affliction he will be their dearest friend—their chosen spiritual counsellor. It is thus that the pastor acquires a rich fund of experimental knowledge, which he returns to his people from the pulpit, or in the conference room. It is from want of this intercourse between pastor and people, from the neglect of pastoral visiting, that his utterances are frequently so dry, abstract and general; all true and well expressed, but they lack the vitality that carries them to the heart. They may be 'successful efforts,' but they awaken no moral emotion, and they make no one any better."

These views are just, and deserve the serious attention of every minister of the gospel. It was the opinion of Mr. Vaughan, and which the writer has often heard him express, that one great defect in the preaching of the present day is the neglect of speaking on the subject of experimental religion. According to his views preaching should be divided into the following parts: Doctrinal, practical, experimental, expository and hortatory. There should be a happy blending of all these. One part must

not be presented to the exclusion of the other. In the preaching of modern times, we have doctrine, and practice and learned expository discourses, but there is very little on experimental religion. There should be less doctrine and more experience presented from our pulpits. There is frequently much intellect and learning displayed, and while many dazzle their audience with their wonderful oratory, they seldom touch the heart. This is not true of all our preachers, but in regard to many the indictment is strictly true. They seem to be deficient in heart religion, they have no experience to talk about, they have nothing that reaches the affections of the audience. May the time soon come when salutary reformation in this particular shall take place in the pulpits of our land.

CHAPTER VIII.

We will now resume the narrative of Mr. Vaughan's history; we left him a citizen in Winchester, working at his trade for a bare support, and preaching at various points around through the country. As the Sycamore church was so far from home, he resigned the care of it, and for several months preached at destitute points in his immediate neighborhood. During this time he labored much with Jeremiah Vardeman, and Robert Elkin---and no doubt he was greatly benefitted by being associated with these faithful servants of God. His frequent efforts in the pulpit produced a palpable improvement in his discourses, both as to their matter and the manner of their delivery.

In the Fall of 1814 he was sent by his association, as a corresponding messenger to the Bracken Association. This was very agreeable to his feelings, for he wished to extend his acquaintance and preach the gospel in the regions beyond. He also had a favorite uncle living near Washington, in Mason county, whom he wished to visit. At that association, for the first time in his life he was appointed to preach at the stand on Sunday. This was something new to him. A very large audience had assembled, and at the commencement of his discourse he was somewhat embarrassed. But he soon recovered himself and preached a superior sermon. The people were delighted and he was congratulated on every side. He

was so much encouraged by its reception that, at the earnest solicitation of many brethren, he sent out a series of appointments within the bounds of that association, which he proceeded to fill as soon as the body closed its session.

The brethren of the various churches to which he preached during this time were not unmindful of the apostolic precept, "they that preach the gospel shall live of the gospel," and as a mark of their appreciation of his services they presented him with the sum of fifty dollars. This was a very liberal amount for any preacher at that day to receive for one week's labor. He was poor, with a wife and three little children depending upon him for support, and this was a timely relief to his necessities. He had imbibed, as already written, the popular prejudice against paying preachers, and whatever remains of this feeling that still lingered in his heart, they were all removed by the relief this fifty dollars brought to himself and family.

Late in the same fall he made another visit to the churches in the Bracken Association, and spent two or three weeks within its bounds, preaching at various points. The brethren every where received him with great cordiality and professed themselves well pleased with his pulpit efforts. During this visit he received from them as a token of their regard and in compensation for his services the sum of two hundred dollars.

He now began to be known throughout the country, and although a very plain-spoken man, he was nevertheless very popular among all classes. His fearless, independent, and straightforward course won for him friends wherever he went. He was no time-server, and never condescended to curry favor with any one—whatever he

felt was his duty to do, that he did, regardless of consequences. His labor was to please God, not men, and yet he was exceedingly tender-hearted and would not wantonly wound the feeling of any one.

He was frequently called on to preach funeral sermons, and about this time he began to marry a good many couples. His fees for this kind of service helped him very much, although they were usually quite small, the highest not exceeding five dollars. By this means and the few presents he received at times for preaching, with his earnings as a tailor, he managed to secure a subsistence for himself and his little family. It is true, their style of living was simple and inexpensive; provisions of every kind were very low, the forests abounded in game, the nicest venison could be obtained for a trifling sum, and wild turkeys already dressed and ready for the cook could be had for twelve and one-half cents apiece.

Not long after Mr. Vaughan's second visit to the Bracken Association, he received an unanimous call to the pastorate of the Lee's Creek Church, Mason county, Kentucky. Accordingly in the Spring of 1815, he moved with his family to Washington, then a flourishing village and county seat of Mason county, and which was only a few miles from Lee's Creek Church. Here he worked at his trade and preached to the aforesaid church one Saturday and Sunday in each month. There was no agreement between him and this church for a stipulated salary, for it was not considered right to pay a minister a specified amount. They *gave* him however about thirty dollars a year for his services.

He soon began to be known in the community as a devoted servant of Christ, a self-sacrificing minister, and a man of very superior intellect. His sermons were rich

in thought, and at times he was truly eloquent. The consequence was that he drew around him the most intellectual and cultivated men in the community. The Hon. Adam Beatty, judge of the Mason County Circuit Court, and a man of decided ability,was one of his warm friends and ardent admirers. The Judge was an Episcopalian, but his wife was a Baptist and a member of Lee's Creek Church. He attended regularly upon Mr. Vaughan's ministry, and no man in the community appreciated him more highly than did this excellent gentleman.

The Marshalls, a leading and influential family in that part of the State, were also among his warm friends. Capt. Thomas Marshall, a brother of Chief-Justice Marshall, of Virginia, was at that time a resident of Washington, and clerk of the Mason Circuit Court. He was a man of wealth, of high social position, and endowed with strong common sense. He was a true friend of Mr. Vaughan's. When he first came to the neighborhood Capt. Marshall went to hear him preach, and he was so much pleased with him that he made him go home with him and spend the night. The Captain made no pretensions to religion, but he was a kind-hearted, hospitable man. Knowing Mr. Vaughan's circumstances,while he was there he handed him three dollars in silver, wrapped up in a bit of dingy-looking paper. Stepping out of doors he put the silver in his pocket and threw the paper away; the next morning in conversation with Walter Warder, who staid with him at Mr. Marshall's, Warder asked him how much money Mr. Marshall had given him the evening before. "Three dollars," was the answer. "*Three* dollars," said Warder with surprise, "why he gave you *thirteen*, for his wife told me so—three in silver and

ten in paper." Mr. Vaughan then remembered the piece of paper with which the specie was wrapped, and how he had thrown it away at the end of the house. He felt rather blank at this announcement, but he and Mr. Warder went out to hunt for the lost paper. As a kind providence would have it thus, lying right against the house was the identical piece, and which was nothing more nor less than a ten dollar bank note. You may be sure that he was glad when he recovered the money—he not only thanked the Lord, but Captain Marshall also for his liberality.

To show the kindness of this man's heart, Mr. Vaughan has frequently narrated to the writer the following incident:

"A poor widow in the neighborhood had lost her only cow and came to Captain Marshall with her story and solicited him for assistance. At first he seemed rather rough to her and acted as though he did not intend to help her. Seeing that she was disconcerted and troubled he told her to go immediately to his overseer and tell him to give her a fresh cow and as good a one as there was in the pasture. The widow went away with a happy heart, and in a little while she was seen passing by driving the cow with a young calf."

At another time there had been a protracted drouth in the summer, and the corn crop in many localities had fallen short. Before the close of the winter many of the people in the poorer part of the county had consumed all their corn, and there was scarcely any thing upon which they could subsist. Captain Marshall owned a large farm and had raised that year a fine crop of corn. A great many persons came to him from far and near to purchase this necessary article of food. To those who were able to

pay he sold at a moderate price, and from the poor he would receive no compensation. He thus gave away hundreds of bushels and relieved the distress of many, very many poor.

The Dukes, Keys and McClungs were his friends, and often gave him substantial evidences of their regard. To have these influential families for his friends was no disadvantage to him. Their children were married by him, and some of the largest marriage fees he ever received in his life were from members of the families we have just mentioned. These fees aided him very materially in his support.

During this time he persevered in his literary and theological studies. Whenever he could spare a few dollars from his little income he would invest the same in books. By some means he obtained a copy of Fuller's works, and these were of great service to him. In connection with the Bible he read and studied his works a great deal. All those profound theological questions which Fuller discussed with so much clearness he mastered, and made the thoughts and arguments his own. Of all writers on theology he thought his works were the best, and when interrogated by a young minister as to what books he ought to read, he told him the Bible first, and then Andrew Fuller. He also studied Gill's works a great deal, and while he did not indorse his views on several points, he was a great admirer of the strength and simplicity of his writings. With such books as these, it is no wonder that he gained a reputation as a thinker.

About two years after he assumed the care of the Lee's Creek Church, some of the members of that body became disaffected towards him on account of some of the doctrines he held and preached. A few of the members be-

lieved in the doctrine of a limited atonement—that Christ died only for the elect; that the gospel was to be preached only to the sheep; that sinners were under no obligations to repent, and all that they had to do was to stand still and see the salvation of the Lord. On the other hand, Mr. Vaughan held that the atonement was infinite in its efficacy—that it was sufficient to save every one; that it was the duty of the minister to preach the gospel to every creature; and if a man who heard the gospel failed or refused to repent, the consequences rested upon himself. William Grinstead, a preacher residing not far from there, held the hyper-calvinistic views, and was the real cause of the trouble in this church. There were a few of the members who indorsed his views, and were anxious for him to preach for them once a month. Mr. Vaughan encouraged the movement, and when the call was made he prayed for his success. This showed that he had no jealousy, and that he was willing to co-operate with him even if he should prove more popular or more successful than he. The invitation was accepted by Mr. Grinstead, and the trouble was at an end. He continued his services for a few months, but finding the brethren unwilling to remunerate him, and as money seemed to be his grand object, he retired without ceremony from the field. After this Mr. Vaughan was very popular with the church and in the community, and had no more trouble during the continuance of his pastorate. Grinstead caused trouble wherever he went. He was a fomentor of discord and strife, and through his influence induced three churches—Maysville, Richland and Stone Lick—to withdraw from the Bracken Association. In the meantime he acquired the habit of using strong drink to excess, and was finally excluded from the Maysville church for drunkenness.

Somewhere about this period a preacher came to this neighborhood by the name of Greatrake. He was an Antinomian or Particular Baptist. While he possessed some shrewdness and would at times say some good things, he was coarse and vulgar, and frequently disgusted his congregation with low, indecent remarks. At one time while preaching in the neighborhood he made himself particularly obnoxious by some very indelicate expressions. Mr. Vaughan heard him, and as he was never afraid to express his sentiments, he condemned him in very plain language. This he did on several occasions. Greatrake heard how he had spoken about him, and meeting him one day in the neighborhood of Washington, at the house of a friend, he told him he had heard how he had been talking about him. He wished to know of Mr. Vaughan if it were so. He replied "Yes; that the people were perfectly disgusted with him on account of his low and vulgar remarks, and that decent people did not wish to hear him preach again." "Well," said Greatrake, "I admire your candor," and then had nothing more to say. Shortly after this he left the neighborhood, and in a year or two news came that he was dead. When old John Taylor heard it he said in his peculiar way, "*that's well enough.*"

In the fall of 1816 Mr. Vaughan entered upon a branch of business entirely new to him—that of school-teaching. Some may smile when they think of one of his limited education undertaking to teach others, but let such persons remember that this was at an early day in Kentucky, and then scarcely any thing was taught but the elementary branches of an English education. There were very few classical scholars in the state at that time. The branches he taught were spelling, reading, writing,

arithmetic, geography and grammar. In these he was well versed, his pupils learned well, and so far as he could ascertain, he gave satisfaction to his patrons. It was necessity that compelled him to embark in this business; he had an increasing family, and they must be sustained. As already stated, his income from preaching was very small, and he was not unmindful of the sentiment of inspiration, "He that provides not for those of his own household has denied the faith, and is worse than an infidel."

It is thought by some to be a difficult matter to teach school and preach the gospel successfully at the same time, and doubtless it is so in many instances; but some men have succeeded well while engaged in both these professions. The writer is acquainted with a very indefatigable teacher, said to be one of the best in the state, and at the same time he is a laborious and successful pastor. The late William F. Broaddus, of Virginia, was, during the best part of his life, a successful educator of young ladies, and at the same time he labored indefatigably in the ministry. He was really one of the best preachers and theologians of his day. But it must be admitted that, as a general thing, the toils and cares of the school-room will prevent a man from becoming much of a preacher, or achieving much success as a pastor. We have known cases where ministers have entered the school-room, and gradually retiring from the great work to which they had been called, in a few years they would scarcely be known as ministers of the word.

It did not so affect the subject of these memoirs. He studied, and read, and preached, and made the work of the ministry the grand pursuit of his life. There was no retrograding on his part, but on the contrary a constant,

steady growth, making each year an improvement on the last.

His first effort at school teaching was in Washington, where he had been living ever since his removal to Mason county. The best men in the community were his patrons, and, as heretofore stated, he gave general satisfaction. He taught there for two years. While he was living in Washington he sometimes visited Augusta, the seat of justice of Bracken county, and preached to the people of that village. There were only a few Baptists in the place, but he and an old brother by the name of Chas. Anderson collected them together and organized them into a church. This was the fall after he began to teach school. There were only seven that went into the organization. Immediately after the church was constituted, he was called to its pastoral care. This he accepted, and forthwith entered upon his labors. The arrangement was that he should preach for them one Saturday and Sunday in each month. The next day after the little church was formed, a lady was received upon a profession of her faith in Christ, and, when they went down to the river to administer the ordinance of baptism, Mr. Vaughan delivered an address about thirty minutes long on the proper action of baptism. This discourse must have been clear and to the point, for it was the means of converting a whole Presbyterian household, and, not long after that, they joined the Baptist church and were immersed by Mr. Vaughan.

There was much opposition to Baptist principles at this time in Augusta. This grew out of the fact that the Pedobaptists had occupied the ground, and they were numerous and wealthy.

Shortly after he had agreed to serve the Augusta church, he was unanimously invited to preach once a

month for the church in Washington. Walter Warder, one of the best men in the state, was at that time pastor of that church, and serving them once a month. He was a man of eminent piety and great usefulness. He had a great many seals to his ministry, for hundreds were converted through the instrumentality of his labors. Some men would have objected to such an arrangement as just mentioned; they would nave been afraid that their co-pastor would become more popular than they, and that he would win the hearts of the people. But not so with Walter Warder. The arrangement met with his hearty acquiescence, and for years they labored together in all the bonds of Christian affection. There never was the slightest jar between them. Doubtless among men less prudent, strife might have been fomented, but they all the time maintained "the unity of the spirit in the bond of peace."

As an instance of Mr. Vaughan's prudence in the relationship that he sustained to Mr. Warder: He was applied to by a near neighbor of the latter to unite him in matrimony to the lady of his choice. He told him that he ought to get the services of Mr. Warder, and insisted on his doing so. The gentleman gave as a reason for not calling on him that he would be away at the time of the marriage, filling an appointment in a distant neighborhood. Mr. Vaughan replied: "I can easily obviate that difficulty. I will go and fill Brother Warder's appointment and he can preach here for me." But it was no use, for the gentleman was determined to have the services of Mr. Vaughan. The next time Mr. Vaughan saw Mr. Warder he told him how he had offered to go and fill his appointment so that he (Warder) could be present to officiate at the wedding. This gratified him,

so far as Mr. Vaughan was concerned, telling him that he appreciated his kindness very much, but he did not think the gentleman whom he married had treated him as he deserved.

The friendship of these men continued unabated until the death of Mr. Warder, which occurred on the 6th day of April, 1836.

At the instance of Elder S. H. Ford, editor of the *Christian Repository*, Mr. Vaughan wrote the following communication for that periodical, touching the character of Mr. Warder, and from that the reader can form some idea of the estimate in which that man of God was held by him:

"BLOOMFIELD, December 18, 1855.

"DEAR BROTHER — My acquaintance with Walter Warder commenced in 1814, when he was on his way from the Green River Country to Mason county to take the oversight of the church at Mayslick, in which connection he labored during his stay on earth, highly esteemed by the members of the church and by those who made no pretensions to religion. All men admitted that he practiced what he preached. His talents, although not of the highest order, were very respectable. His was a sanctified intellect—more useful than brilliant. His manner of preaching showed that his object was to win souls, and not to make a display of his abilities. He preached not himself, but Christ. He never attempted to play the orator, yet he was at times eloquent and impressive. He labored to commend himself to every man's conscience in the sight of God. Strong speech, sound common sense and great seriousness adorned his sermons. He did not deal in the meagre traffic of unfelt truth or preach an unfelt Gospel. He possessed a good degree

of moral courage, and fearlessly proclaimed what he conceived to be in accordance with the word of God, regardless of the smiles or frowns of men. He felt assured that if his object was to please men it forfeited his claims to the character of a servant of Christ. At the same time, there was nothing haughty or imperious in his deportment, either in the pulpit or in the social circle. He evidently maintained a close walk with God and cultivated the piety of the heart, abounded in the fruits of righteousness, and reflected the moral image of Christ in his intercourse with society, using the world without abusing it. As a preacher he was remarkably popular, yet he never appeared to seek popularity, nor did he seem to know that he possessed it, and though so loved and esteemed by the household of faith, yet he scarcely ever alluded to it, even among his most intimate friends. Indeed, he seemed to wonder how it happened that he had to so great an extent the affections of the Christian community in general. He more than once said to me that he felt mortified at the estimate placed upon his piety, for he had a very humble opinion of his attainments in religion, and in lowliness of mind esteemed others better than himself.

"He loved the whole truth, and possessed a proper conception of its importance. Avoiding the Antinomian heresy on the one hand, and the Armenian on the other, maintaining and defending the doctrines of grace as the only hope of the sinner, and at the same time teaching that the sinner, notwithstanding his moral inability, was morally bound to repent and believe the Gospel; and the blessings attending his labors proved that the sentiments that he imbibed and preached were in accordance with the word of truth. He was both a son of consolation and a son of thunder. Saints rejoiced and wept, while sinners

trembled under his ministry. Though called in the prime of life to enter into the rest prepared for the righteous, hundreds claimed him as their spiritual father. Great was his anxiety for the purity of the church, both in principle and practice; hence his determined and untiring opposition to the peculiar dogmas of Alexander Campbell. No moral arithmetic can compute the amount of mental distress he experienced when he saw so many of his brethren, with whom he had taken sweet counsel and walked with in church fellowship, embrace a system of doctrine made up of Romanism, Pelagianism and Sandemanianism, with a large sprinkle of the leaven of the Pharisees. 'We have,' he said, 'fallen on evil times,' when referring to the current reformation; yet he opposed it in the spirit of meekness, endeavoring to reclaim those who had wandered from the fold of Christ, and when the last drop in the cup of forbearance was exhausted he exerted all his influence to have the errorists cut off from the denomination—a step of which he never repented, and the good effects of which are still visible among us, as we have peace instead of heart-burning bitterness and strife.

"In his domestic relations his conduct was worthy of imitation; as a husband and father he was kind and affectionate, ruling well his household in all its departments. His family altar was uniformly kept up. His voice of prayer and praise was morning and evening heard in his dwelling; he was a Christian at home as well as abroad. No man in my acquaintance was more free from levity. I recollect on one occasion he was in company with two very popular ministers, much older than himself, who indulged in levity he thought incompatible with their profession, and he gave them a faithful rebuke. He was a

man remarkable for his gravity, a little austere in his manners, which was perhaps constitutional. On his deathbed he remarked that he had frequently been the subject of doubts and fears in reference to his interest in Christ. 'But,' said he,

> "'Jesus can make a dying bed
> Feel soft as downy pillows are,
> While on His heart I lean my head
> And breathe my life out sweetly there.'

"The melancholy news of his death soon reached Kentucky, and great was the distress felt by the churches which had so long enjoyed the benefit of his faithful labors and pious example. On the fourth Lord's day in May, 1836, I preached his funeral sermon in the Mayslick church to an unusually large and deeply affected audience, from II. Timothy iv: 6, 7, 8.

WM. VAUGHAN."

While Mr. Vaughan was preaching to the church in Washington, as an evidence of the respect in which he was held by men outside of the church, old Captain Marshall raised for him among that class one hundred dollars and made him a present of it. This generous gift was fully appreciated and often spoken of by him.

Thinking there was a better prospect for him in Augusta than in Washington, in 1818 he moved to the former place and opened a school. It was well attended and yielded him some remuneration. At the same time he preached once a month at Washington, Augusta and Lee's Creek. This was a severe tax on his physical and intellectual powers, but he possessed a vigorous constitution and bore well his accumulated labors.

As we have written, the Presbyterians were strong in Augusta, and to give them additional power they called

to the care of their church Mr. W. L. McCalla, a man of ability and something of a controversialist. As the Baptists were poor and weak in numbers, it was thought that as the Presbyterians had secured such a powerful preacher the Baptists would be routed and driven from the field. As Mr. Vaughan was an uneducated man, at least as he had never received a collegiate education, he thought he would not presume to controvert any thing that he would say. He made a considerable flourish of trumpets, and appeared to some like Job's war-horse, whose neck was clothed with thunder, who smelleth the battle afar off, and to the sound of the trumpet he saith "Ha! ha!" McCalla commenced preaching on baptism and challenged Mr. Vaughan to defend his side of the question. He thought he would have an easy time with the "tailor preacher" and rout him, "horse, foot and dragoon." He even sneered at Mr. Vaughan because he had pursued such an humble vocation. But the great Presbyterian war-horse had reckoned without his host — he had unconsciously drawn into a controversy a man of no common intellect. It was believed by those who knew him that he possessed one of the ablest minds in the state. His conceptions of truth were vivid, and his statements of the same as clear as a sunbeam.

He was a natural logician and when he stated his positions and advanced his arguments his conclusions were irresistible. And while he had not received the benefit of a classical education, he was by no means an uneducated man. He was a fine English scholar, and spoke his native tongue with great purity and power. He had read a great deal and had studied what he read, and he was blessed with a wonderful memory. What he read he digested, it became in one sense his own, it was well arranged in

his mind, and he was never at a loss to recall it. He had been a close student of the Bible, and had made himself familiar with the profoundest doctrines of theology. He had also closely studied the distinguishing peculiarities of the Baptists, and was ready at any time to give his reasons for holding these views. From a child he was convinced by reading the New Testament that immersion was the only action of baptism. His father was a Baptist, and his mother a Presbyterian, but they never indulged in controversy, they never tried to influence their children to embrace either of their peculiar views.

After he had been challenged by Mr. McCalla to defend the doctrines of the Baptists, he appointed a day on which he would discuss the differences between them and the Presbyterians.

A very large audience assembled to hear him, consisting of Baptists, Pedo-baptists, and those who belonged to no church and had no bias either way. Mr. Vaughan spoke for two hours and three-quarters. He presented his side with so much clearness and strength and so much logical precision that his audience was perfectly surprised, not dreaming that he possessed, or could exhibit, such power as he then displayed. Many from that day gave in their adherence to Baptist principles and professed themselves converted to the Baptist faith. The people were surprised, and none more so than Mr. McCalla. The next day he called on Mr. Vaughan and requested a copy of the sermon "with which he had brought over all the infidels in town to believe his doctrine." This he could not give him, for he had preached without any written preparation. He had all his arguments in his mind, and at his tongue's end, and as he spoke he depended on the inspiration of the moment for the proper language with

which to clothe them. This is the most usual way with Baptist preachers in the South and West, and is decidedly the most effective before a popular audience.

In a written discourse a man may have accuracy of thought and elegance of diction, but it is powerless to move the hearts of the people. Suppose a lawyer, pleading for the life of his client, should get up and read an elaborately written address in a drawling monotonous tone, with his eyes fixed on his manuscript, what effect would it produce upon the minds of the jury? Why they would regard him as an intolerable bore, and it would be like doing penance to hear him. The celebrated Sydney Smith says, "Pulpit discourses have insensibly dwindled from speaking to reading—a practice of itself sufficient to stifle every germ of eloquence. It is only by the fresh feelings of the heart that mankind can be very powerfully affected. What can be more ludicrous than an orator delivering stale indignation and fervor a week old, turning over whole pages of violent passions written in German text, reading the tropes and apostrophes into which he is hurried by the ardor of his mind, and so affected at a preconcerted line and page that he is unable to proceed any further!" Let a man before he goes into the pulpit carefully prepare a skeleton of his sermon, commit it to memory, and elaborate every point in his mind, and then brimful of his subject, and with his heart warm with prayer, let him enter the pulpit and then he can speak with liberty and drive the truth home to the hearts of his congregation.

Mr. McCalla was evidently beaten before the people, and showed his mortification by his bitter abuse of the Baptists. One little incident in the controversy may be noticed to show how he extricated himself from a diffi-

culty in which he had involved himself. Mr. Vaughan "cornered" him on a certain question, and seeing no loop-hole of escape, he replied tartly to his adversary, "when *you* know any thing don't you like mighty well to tell it."

CHAPTER IX.

The Baptist church, at Augusta, since its organization had been struggling for existence; their views antagonized those of other denominations, and consequently they met with a decided and persistent opposition. But after this controversy they began to look up, and in a short time a revival began among them and continued for several months. During this time there were about fifty additions to the church, mostly by experience and baptism. This was a gracious blessing from on high, for among those who joined them were several of the most influential men in the community. This gave the Baptists a decided foothold in Augusta.

There were in this church a Mr. Sisson and wife. Mr. Sisson was in humble circumstances and possessed but little influence, but his wife was of ardent piety and an indefatigable worker. She felt keenly the need of a suitable house of worship and she determined by the help of God to have one. She went to work immediately securing subscriptions for this object, and she also succeeded in inducing others to work. With persistent energy she kept on, for she had a mind to work, and before many months elapsed she was the means of having erected a very comfortable brick meeting-house. This shows what one woman can accomplish when she tries. She was a noble woman and God spared her for many years, a blessing to her family and her church. Mr.

Vaughan sometimes used the expression, "the women are the better part of creation, and God knows they are bad enough." Without discussing the latter part of the proposition the writer would bear his testimony to the justice of the former. The women, without controversy, are the better part of creation. In his experience as a pastor he has found them the best workers in his flock. They are always ready and willing to go forward in every good word and work. There have been many Mrs. Sissons in our churches, who by their prayers and generous self-sacrificing labors, have contributed much to the advancement of our blessed religion.

After confining himself to the school-room for two years in Augusta, he concluded to retire to the country where he might find some repose from the exhausting labors in which he had been engaged. For four long years he had been in the school-room, and during most of that time he had been the pastor of three churches. He did not follow the example of some preachers—prepare about a dozen sermons, and preach them over and over again until everybody had become worn out with them. He tried to prepare something new every week, for he was too conscientious to repeat the same old song again and again. This of course required hard study on his part, and in addition to this all the leisure time he had was devoted to the acquisition of biblical and theological learning. It was well enough for him now to go into the country, where he might recuperate his exhausted energies. He had been reared in the country and was always partial to rural life. He rented a small farm and cultivated it with industry and discretion. With the income that he received from his pastoral labors, and with what he could produce from his farm, he made a good living for himself and family.

About this time he received a communication from the Enon Baptist Church, Cincinnati, inviting him to make them a visit, with a view of calling him to the pastorate. Cincinnati was then a city of about 10,000 inhabitants, and rapidly increasing in wealth and population. There was only one Baptist Church in the city, and being without a pastor, and hearing of Mr. Vaughan as a young preacher of no common ability, they determined if it were possible to secure his services.

He accepted their invitation, and made them a visit. He met with a very cordial reception. He preached for them about a week, and they were so much pleased with him that they gave him an unanimous call to the care of their church. They desired his services for all of his time, and offered him a salary of $500 per annum. This they assured him would be sufficient with which to rent a house and support his family. After giving the matter a prayerful consideration, he declined their offer and returned home, but he says he was never so importuned in his life to settle any where, as these Cincinnati people importuned him. After he had reached home they sent a committee to his house to urge him to accept their invitation, but he again assured them that he could not comply with their wishes.

Some may think that he acted unwisely in this, but he thought differently. His reasons for this course were as follows: First, the salary was insufficient to support his family; he did not see how he could, on $500, pay his house rent and meet the other expenses, to which he would be necessarily subject. Second, he felt that he was inexperienced as a preacher; and while he could get along well enough in the country, where he preached only once a month to a church, he did not see how he

could succeed in the city, where he would be compelled to prepare two sermons a week, and besides this perform a great deal of pastoral visiting. He felt that this would be a task beyond his powers. Third, and lastly, he did not like city life any way. He was born and reared in the country, and to him there was an indescribable charm in rural scenes. He liked the freedom of the country, and despised in his heart the conventionalisms of city life. For these reasons he declined the Cincinnati call. The finger of God is seen in this, for he had no doubt another work for him, which required his presence in a different field.

There is no doubt that if he had gone to the city he would have achieved success. As to his salary, they would have given him in one way and another enough to supply his wants. And as to his ability to maintain a sufficient variety for the pulpit, no man in the whole land was more competent to do this than he. It was his native diffidence that made him hesitate when he thought of the labor he would take upon himself. That he did right in this matter, it will not be questioned, as his subsequent history clearly indicates.

About two years after his removal to the country he purchased a little farm in Mason county, about six miles from Maysville, and on what is called the "Tuckahoe Ridge," so named after a certain locality in Virginia. It was in the Robinson and Bacon neighborhoods, one of the best in the county. The people were generally from Virginia, and belonged to the better class of population. With the assistance of his friends he built a comfortable log house with four rooms, and covered with shingles. This was a good dwelling for that day in Kentucky, for the people generally lived in log houses. Here and there

a brick house could be found, but they were few and far between. In 1822 he moved to his little farm, and for the first time in his life he sat down "beneath his own vine and fig tree." His family at this time consisted of his wife and six children, the oldest fourteen and the youngest one year old.

He still preached regularly to his three churches—Lee's Creek, Washington and Augusta, one Sunday a month to each, and the Saturday preceding. The remaining Sabbaths were usually spent in preaching at various points in the regions round about where he lived. The Lord blessed his labors, and built up the churches of which he was pastor.

Although he lived on a farm and much of his time was spent in manual labor, he did not, like many preachers in similar circumstances, relinquish all intellectual pursuits, sinking into a kind of mental stupor and inactivity. On the contrary, his mind was busy whenever he enjoyed any leisure moments. While at work he would be thinking over his sermon for the following Sabbath, running various trains of thought to their legitimate conclusions, and at night he would study his Bible in connection with some subject of interest. In this way there was no rusting of his faculties, but like some perennial fountain, they were continually sending forth fresh streams of thought.

In 1824 the church at Mayslick, Mason county, Ky., invited him to preach for them one Sunday in a month, which invitation he at once accepted. His friend and co-laborer in the gospel, Walter Warder, was a member of that church, and its regular pastor. This arrangement, like the one at Washington, met with his cordial approbation, and for years they preached to this church with-

out the slightest ripple in their intercourse. Having accepted this call, he was now employed for all his time, except the fifth Sabbath, which he devoted to any point that needed his services. Mayslick was at that time a very large and flourishing church, with the names of about seven hundred members enrolled upon its books.

In Ford's *Christian Repository*, Vol. 6, p. 145, we have a brief sketch of the constitution of this church. We will insert it for the benefit of our readers:

"In the cabin of Cornelius Drake, in Mayslick, on the 28th day of November, 1789, four persons, David Morris, Cornelius Drake, Asa Shotwell and Lydia Drake met for the purpose of joining themselves to the Lord and to one another by the will of God in a church state; William Wood was the only minister present. With no dispensation from conference, assembly, or mitred bishop, the little company sought the blessing of Him whose presence is promised wherever two or three are met in His name. Looking alone to Him for guidance and strength, they subscribed the following:

"'Solemn covenant of the First Day Baptist church, at Mayslick, Mason county, in the district of Kentucky, state of Virginia.

"Desiring, together in the fear of God and through the assistance of the Holy Spirit, to give ourselves to Him, and to each other, according to the apostolic practice and constitution (II. Cor., vi: 16, 17.) that He may be our God and that we may be His people: We believe in a trinity of persons in the incomprehensible and adorable God-head; holding the sovereign and eternal election of God's free grace; the effectual call and final preservation of the Saints; the resurrection of the dead and life everlasting; together with all the doctrines contained in the

word of God; and that therein is contained the only rule for our faith and practice—we do join ourselves together in holy union.'"

Their covenant included their meeting together on Lord's days and at other times for His worship, and according to our abilities to communicate to our pastor, or minister, God having ordained "that they who preach the Gospel, should live of the Gospel."

The characteristics of this covenant or confession do honor to its framers. Most of the members had come from Scotch Plains, New Jersey, where Seventh Day Baptists were numerous. Hence the propriety of distinguishing themselves as First Day Baptists. The announcement of their convictions was a creed; one which in its main features every christian has and will willingly subscribe to.

William Wood was chosen pastor of the church and baptized the first converts; but was soon afterwards succeeded by Donald Holmes.

There is one point of interest brought out in the above extract, that there is at least one church in Kentucky, and that one of the oldest, that from its very foundation has recognized the fact that the "laborer is worthy of his hire." We presume that one reason why it did not fall into the popular prejudice against paying preachers, was from the fact that its early members had come from New Jersey, and that they had not been persecuted by an established hierarchy for failing to pay a corrupt priesthood. Had they come from Virginia it is likely they would have entertained the same feelings that characterized their brethren from that state.

The churches in this part of the state, with the Mayslick church to take the lead, began to realize that it was a

clear scriptural duty for christians to compensate their pastors for their services. Mr. Vaughan having established a reputation as a preacher, and being regarded as one of the foremost men in the state, his churches altogether gave him about $280; this with about $100, in fees and presents, made his income in the aggregate about $380. This was certainly a very inadequate salary for a man of his abilities, but it was more than any of the country preachers received at that time. Many articles of living then were much cheaper than they are now, and $380 would purchase much more then than at the present time.

He was thus moving on, pursuing the even tenor of his way, until 1829, when he began to be discouraged on account of his worldly affairs. The number of his living children was seven; they were young and helpless and all looked to him for a support. It is true he maintained them, but it was in a very plain manner, and he saw no prospect of increasing his worldly goods. It was natural for him to wish to place himself in more independent circumstances.

At this time his brother John, who was living in West Liberty, Logan county, Ohio, engaged in the tanning business, proposed to him to sell out in Kentucky and come to West Liberty and enter into partnership with him.

The proposition seemed to Mr. Vaughan to be a favorable one. His father was a tanner and while he was a boy he worked with him at that trade. He felt that this was a business with which he had some acquaintance, and it was likely that he could establish himself in this occupation and thus place himself in comfortable circumstances. Accordingly he sold his little farm and what

household effects he could not conveniently carry with him and then started for his new home in Ohio.

This move was an unfortunate one, and it is a matter of regret that he ever made it. He was doing well in Kentucky. He was preaching to four churches, and they were unwilling to part with him. They had prospered under his ministry; souls were converted and added unto them, and christians were coming up to their duty. Although his support was meagre, yet with economy he could live upon it. Now to relinquish a good home and kind friends and to move away off to a new country to settle among strangers and embark in an untried business, it does seem, to say the least of it, an unwise step. Mr. Vaughan found it so before he had been in his new home many months. There is no doubt it was a source of deep regret for him to leave the place and the friends he loved so well. Those of our readers who have changed their homes know how sad it is to break away from old friends, not knowing that they shall ever meet again. But the resolution was made, and when he determined to do any thing he was very apt to go through with it. Reaching West Liberty, he purchased from his brother an interest in the tan yard, and being full of life and energy he went into his new business with glowing expectations. To help him in the support of his family, he opened a tailor shop, and also carried on that business. Neither did he neglect his ministry. He pursued his studies, and preached all around the country in destitute localities; in fact, every place was destitute, for there was very little preaching of any kind at that time in that part of the country. His labors did not meet with much encouragement, for there were only a few Baptists in that region and they for the most part were Antinomians. These

people believed in eternal justification, and eternal reprobation; that the gospel was to be preached only to the sheep, and that ministers had no authority to call sinners to repentance. Consequently they were opposed to all efforts for the extension of the gospel. They did not believe in Sunday-schools, Bible societies, or missionary organizations; these were nothing more nor less than the works of the devil. It is very probable and it is the opinion of good men who are acquainted with the facts of the case, that this state of affairs among the Baptists in that region of the country was owing very much to the influence of Alexander Campbell and his father, Thomas Campbell. These men were originally Associate Reformed Presbyterians, and when they joined the Baptists were what might be called "Hypercalvanists." They were men of learning and popular talents, especially the younger Campbell, and they made frequent tours through the country, proclaiming their peculiar views. This part of Ohio was occasionally the scene of their labors; here they preached their "hard-shell" doctrines and here they exerted a very powerful influence.

A little incident that occurred in this part of the country while Alexander Campbell was on one occasion preaching his Hypercalvanistic notions, will serve to illustrate the position that he then occupied. He was preaching one evening to a small congregation, and among them were some German Dunkers. His doctrines were so distasteful to the Arminians present, that one old Dunker rose up and said: "Mishter Campbell, I does feel bound to warn you against your tevilish toctrines. I vant you to go away from here mit your tevilish toctrines."

But Mr. Campbell did not go away, nor did he cease to preach those hard-shell doctrines until after the lapse of

several years. He then changed his views and became an extreme Arminian in his doctrine.

Antinomianism prevailed extensively in all this part of the country, and this was one of the great difficulties with which Mr. Vaughan had to contend. Nevertheless he was not idle. He was invited to preach once a month to a little church betweenWest Liberty and Urbana; the call was accepted, and he labored with them a year. To show how small was the compensation of preachers in those days, he received for his year's services only eight dollars in wheat and corn.

After remaining in Ohio for a while he ascertained that he had come to the wrong place to accomplish any thing. His prospects for making money at the tanning business were very gloomy, and his hopes of a competency from this source were soon dissipated. His embarking in this enterprise involved him in pecuniary loss. In addition to this, the climate did not agree with him, for he was very much afflicted with the fever and ague. And that which was more discouraging than any thing else, his pulpit efforts seemed to have no effect. As already stated there was so much Antinomianism among the Baptists, that it seemed next to impossible for one holding his sentiments to accomplish much in this country. Under all these circumstances he resolved to return to Kentucky. There he had been reared from early childhood, there were the friends of his youth and his manhood, there was the scene of his labors and trials as a minister of the gospel; and influenced by these considerations he concluded that it would be best for him to return to his old home. He therefore disposed of his interest in the tanyard, and in the fall of 1828 returned to Mason county, Kentucky. He rented a very indifferent house from a

man named Stroud, into which he moved with his family.

He is now again in Kentucky, but in circumstances very different from those previous to his removal. He was then the owner of a comfortable home, all paid for, and all his Sabbaths occupied in preaching. With economy he could then make a support; but now his home was gone, and he had no means of subsistence, except the little he could earn by his trade and an occasional marriage fee. Speaking of his sojourn in Ohio, he said: "I regard this as the most gloomy and unprofitable year in my whole ministerial life." It was not only unprofitable ministerially, but more so financially. He considered himself poor before he left Kentucky, but now his condition was much worse.

About this time, Rev. R. T. Dillard, of Fayette county, who was passing through the neighborhood, stopped and spent the night with him. Speaking to Rev. S. L. Helm of this visit, Mr. Dillard says: "I was very much fatigued with traveling, and slept until late in the morning; when I awoke I looked through the open cracks in the wall into the other room of the cabin, and there sat this great man busily engaged blacking my boots." Mr. Dillard was much affected by the poverty and humility of this minister of Jesus, who could sit down and black his guest's boots with as much cheerfulness as a professional boot-black. Directly after this he wrote to a brother minister that "it was a burning shame on the Baptists, for the greatest man in the state to be allowed to remain thus in poverty and obscurity."

Although Mr. Vaughan was at this time in deep poverty, still he did not despair. He possessed health, a strong physical constitution and a cheerful, buoyant spirit.

He lived upon the sunny side of life, and whenever the clouds gathered over his pathway, he hoped that they would soon be dispelled. He had struggled with poverty and other difficulties all his life; this was the school through which he passed and he had thus acquired a moral courage sufficient for any emergency. He was a christian philosopher. After his conversion, the affairs of this world were subordinate to the things of religion. So much was he absorbed in contemplating the profound truths of the Bible that the world with all its emoluments was to him but an empty bauble. In reference to his profound knowledge of the word of God, and his ignorance of temporal matters, the late John L. Waller said of Mr. Vaughan, that "he was the *greatest* man in Kentucky in the pulpit, and one of the *least* men when out of it."

He was a clear, strong, independent thinker. He had studied the doctrines of the Bible and their relations one to the other; and in all the distinctive peculiarities of his denomination he was thoroughly versed. Their fundamental principles, human depravity, justification by faith without the deeds of the law, final preservation of the saints, the nature and the extent of the atonement, and the work of the Holy Spirit, had occupied much of his attention. He believed that regeneration was the work of the Spirit, that it was a thorough inward change, the passing from death to life, always attended with repentance towards God and faith in the Lord Jesus Christ. That it was experimental in its nature, a matter of consciousness, and if one was the subject of it he knew it and could tell it. For these reasons he was well qualified to combat the new system of religion which was being introduced into Kentucky, which mocked at experimental religion, and contended that the Spirit's influence was nothing more than the effect of the word.

CHAPTER X.

We have now reached an important point in the history of Kentucky Baptists, and to which we have just referred in the closing part of the preceding chapter. We allude to the rise of the Current Reformation in this state. The peculiar doctrines of Alexander Campbell, as soon as they were developed by him and understood by Mr. Vaughan, met with his decided and persistent opposition. It was said by some of Mr. Campbell's adherents that he was at one time about to join them, but there was not the shadow of a foundation for any such report. Mr. Campbell made his first visit to Kentucky as a Baptist, and being an able defender of their denominational peculiarities, Mr. Vaughan was proud of him; but just so soon as he began to advance his new doctrines he had no more fellowship with him.

The following extract from a letter of his to Elder Jacob Creath, Jr., published in the Baptist Chronicle, in April, 1830, will show his position on the Campbellite controversy. The letter is in reply to certain slanderous charges made by said Creath and published by him in a periodical called "The Budget:"

"It is astonishing how little regard you have for the truth. In the piece now before me you state that at Elkhorn Association, at Paris, in 1826, I was considered a Campbellite. You knew that statement was false when

you made it. You know, and the Reformers in Mason county know, that notwithstanding I was the warm friend and admirer of A. Campbell, I even then entertained doubts of his orthodoxy, and that when he developed his system I was among the first to oppose him."

In writing the history of Mr. Vaughan's life at this period, it will not be considered inappropriate to give a sketch of the rise of the Current Reformation in Kentucky, as he was more prominent in his opposition to it than any man in the northern part of the state.

In order to have a correct view of this subject it will be necessary for us to go back to an early period in the history of our state and give a sketch of the great revival that swept over portions of our commonwealth. To notice some of the excesses that attended that great awakening, that from them sprung the sect first called the New Lights and afterwards Christians, that many of their views were in harmony with those of Mr. Campbell, and that at a certain period they coalesced in a body with the churches of the reformation. The leader of this party, Barton W. Stone, as will be seen directly, was at one time an influential minister in the Presbyterian church.

Just before the commencement of this revival there was a protracted season of spiritual dearth. Deism prevailed to an alarming extent all over the land. Many ministers had become secularized, and professed Christians of every name seemed to have fallen from their first love. Spiritual deadness and barreness prevailed more or less among all the churches. The few who still maintained their integrity to heaven, and like Enoch of old still walked with God, mourned over the desolation of Zion. "Woe is me," said the faithful John Taylor, "woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!" But in

the midst of all this moral gloom devout Christians were praying for a revival of religion, and holy men were going forth weeping, bearing precious seed. Some light began to arise, and the darkness began to disappear. The great revival commenced. From all the information we can gather it first began in the Presbyterian church.

In the year 1796 a very eloquent Presbyterian preacher by the name of McGready immigrated to Logan county, Ky., and was settled as pastor over two churches known as Red and Muddy River. These churches were in a cold back-slidden condition, and of this he writes with sadness. We quote his own words:

"Our infant congregations remained in a state of deadness and darkness from the fall, through the winter and until the month of July, 1799. On Monday the power of God seemed to fill the congregation. The boldest, daring sinners in the county covered their faces and wept bitterly. After the congregation was dismissed, a large number of people remained about the doors, unwilling to go away. Some of the ministers proposed to me to collect the people in the meeting-house again and perform prayer with them. The mighty power of God came among us like a shower from the everlasting hills. God's people were quickened and comforted; sinners were powerfully alarmed, and some precious souls were brought to feel the pardoning love of Jesus." Gasper River, the following August, was the scene of a deep religious interest. After the sermon the pastor gave a solemn exhortation. The people for some time kept their seats, while a deep solemnity prevailed throughout the congregation. Some cried out aloud and many fell on the ground and laid there, groaning, praying and crying for mercy. Not long after this a deep religious interest was awakened along the

banks of the Ohio. At the house of one Benjamin Craig, John Taylor preached one evening from the text, "Lord, help me." "After this," says Taylor, "they continued in prayer, praise and exhortation with much fervor at times till late in the night.* Some were rejoicing, having lately obtained deliverance; others groaning in tears under a pensive load of guilt. When I got home a new scene very much affected me. A young man, connected with an influential family, had just married, and this made a great opening for several days' dancing at the wedding and several infairs. The last day of the mirth was at Capt. Depen's, on Saturday. That night I had meeting near the place, when but five attended, though I heard they had a crowded house at the infair. Two young ladies left the dance and came almost alone thence to the meeting. The next day was preaching at our meeting-house. It was a usual thing, notwithstanding the vanity of the youth, for all to come to meeting, especially on Sunday. I preached from the text, 'My heart's desire and prayer for Israel is that they might be saved.' Soon after I began a sort of feeling overtook me that exceeded any thing I ever felt in public speaking. It consisted in a profuse weeping that I could not suppress, while I made a comparison of the then state of Israel with my poor neighbors, and the whole assembly seemed to reciprocate the same feeling—perhaps there was not a dry eye in the house. What the Lord did at this meeting broke up all the dancing in the settlement."

Soon after this Taylor and Cave visited Corn Creek and other settlements on the Ohio, and the revival became general. In a short time over one hundred were added to the Bullittsburg church. From these settlements on the

* NOTE.—See Ford's Repository, Vol. VI., p. 234, &c.

Ohio the religious interest spread to Clear Creek, in Woodford county, and during the year 1800 three hundred and twenty-six were added to said church. In Logan county the excitement ran very high. The Presbyterians, usually so dignified and so noted for their love of order, frequently stiff and formal in their religious services, ran into the very extreme of fanaticism. The people came for fifty, and even as far as a hundred miles, and encamped in the vicinity of the meeting-house.

"In July," says Mr. McGready, "multitudes crowded from all parts of the country, to see a strange work, from the distance of forty, fifty and even a hundred miles. Whole families came in their wagons; between twenty and thirty wagons were brought to the place, loaded with people and their provisions, in order to encamp at the meeting-house. Of many instances I shall mention one of a little girl. I stood by her while she lay across her mother's lap, almost in despair. I was conversing with her when the first gleam of light broke in upon her mind. She started to her feet, and in an ecstacy of joy she cried out: 'Oh, what a sweet Christ he is!' &c. Then turning around she addressed sinners and told them of the glory and willingness and preciousness of Christ, and pleaded with them to repent."

This was the first camp-meeting. The excitement continued and the Methodists, always more or less enthusiastic, joined in and fanned the flame. It ran from settlement to settlement until the whole country was in a blaze. The people were amazed; vice hid her head and infidelity hushed its babbling mouth.

This religious excitement was communicated to Northern Kentucky in the following manner: Barton W. Stone, who was pastor of two Presbyterian congregations, in

Bourbon county, and which, like many other churches in the state, were in a condition of great coldness and deadness, hearing of the revival in Southern Kentucky and in Tennessee, under the labors of James McGready and other Presbyterian ministers, was very anxious to be among them, and early in the spring of 1801, he went there to attend a camp-meeting. We will give, in his own language, a description of the scene:

"The scene to me was passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state; sometimes, for a few moments, recovering and exhibiting symptoms of life by a groan or a piercing shriek or by a prayer for mercy, most fervently uttered. After lying thus for hours, they obtained deliverance. I observed with critical attention every thing that passed. After attending to many such cases, my conviction was complete that it was a good work—the work of God—nor has my mind wavered since on the subject."

Stone returned to Cane Ridge, in Bourbon, carrying with him the intelligence of the wonderful revival in Logan county. The work commenced there immediately. He preached in the morning and a deep solemnity prevailed. At night two little girls were affected in a way precisely similar to those in Logan county, and the next morning, as Mr. Stone returned to Cane Ridge, he was met by a prominent citizen, shouting praise to God. He says: "In less than twenty minutes scores had fallen to the ground; paleness, trembling and anxiety appeared on all. They continued on the spot till late in the night, and many found peace in the Lord." The effects of this meeting were electric. Men, women and children were

in a perfect fever of excitement, the like of which was never before known. Following the example of the people in Southern Kentucky, it was resolved to hold a camp-meeting at Cane Ridge, and thus facilitate the good work already begun. This meeting was noted for the numbers that attended it, and the wild scenes that were then enacted. Hear Mr. Stone again:

"This memorable meeting came on Thursday and Friday before the third Lord's day in August, 1801. The roads were literally crowded with wagons, carriages, horsemen and footmen, moving to the solemn camp. The sight was affecting. It was judged by military men on the ground that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time at different parts of the encampment, without confusion."

According to the best authority, there fell, during these meetings, not less than three thousand persons. That there was much good done during these meetings we presume no one will deny. Mr. Stone says: "The number will be known only in eternity. Many things transpired there which were so much like miracles that if they were not they had the same effect on unbelievers and infidels."

The wild excitement and extravagancies that prevailed in so many parts of the state were confined almost exclusively to the Methodists and Presbyterians. We are not surprised that our Methodist brethren in those days should perpetrate many extravagancies, for they cultivate a great deal the emotional nature, but for the Presbyterians, many of whom are so highly cultivated and so dignified and stately in their ways, to cut loose from their moorings, and run into the greatest extremes of fanaticism, it does seem scarcely credible. Extremes beget

extremes, and when a people have been very dignified and formal, sometimes under the influence of a powerful excitement they will break away from their old habits and become wild and fanatical in the highest degree.

At one of these camp-meetings, according to Mr. McNemar, a Presbyterian preacher, "The scene was awful beyond description; the falling, crying out, praying, exhorting, singing, shouting, &c., exhibited such new and striking evidences of a supernatural power, that few if any could escape without being affected. Such as tried to run from it were frequently struck on the way. Great numbers fell on the third night, and to prevent them being trodden under foot by the multitude, they were collected together and laid out in order on two squares of the meeting-house, which, like so many dead corpses, covered a considerable part of the floor." Dr. Ford, in the Christian Repository, Vol. VI., p. 345, thus writes:

"But perhaps the excitement reached its culminating point in the neighborhood of Harrodsburg, Mercer county, Kentucky. Here Presbyterianism had its central seat. Father Rice had planted in early times, in the region around Danville, the first Presbyterian church in the West. And here the wildest exercises of fanaticism were introduced during the great revival. At the spring sacrament, at Turtle Creek, 1804, Rev. J. Thompson, an educated, old-fashioned Presbyterian, was constrained at the close of the meeting to go to dancing, and for an hour or more to dance in a regular manner around the stand, all the while repeating in a low tone of voice, 'This is the Holy Ghost, glory! This is the Holy Ghost, glory!' It was introduced into many of the Presbyterian meetings, and amid the 'jerks' and 'larks,' howlings, and apparent death, were seen wild dances as the only relief from the

more painful exercises. At Shawnee Run it was systematized. The dancers stood up and, facing one another at regular intervals, commenced their exercises. Thus ranged in columns, each individual, several feet from his fellow-worshiper, ejaculated a prayer at the highest pitch of his voice, till the spirit of madness seemed to reign triumphant. Thompson continued after a brief lapse a Presbyterian minister till his death; but Shakerism found a firm resting place in Mercer county."

While this excitement culminated in a disastrous schism in the Presbyterian church, the Baptists moved on prosperously, and in two years eight thousand eight hundred and three persons were baptized into the fellowship of their churches.

From the beginning of this great revival many of the order-loving Presbyterians condemned these wild excesses. To check it and bring the people to their reason, a camp-meeting was held near Paris, in 1803, not far from Mr. Stone's church. One night a Mr. McPheters occupied the stand, and he wished the people to abandon their camping-ground, go into town and conduct their meetings in the church, when there would be less probability of their being guilty of so much excess and confusion. "He wished them," says Mr. Stone, "to decamp at night and repair to town nearly a mile off for worship in a house that could not contain half the people. The consequence was the meeting was divided and the work greatly impeded. Infidels and Formalists triumphed at this supposed victory and extolled the preacher to the skies, but the hearts of the revivalists were filled with sorrow. Being in a feeble state I went to the meeting in town. A preacher was put forward who had always been opposed to the work and seldom mingled with us. He lengthily

addressed the people in iceberg style. Its influence was deathly. I felt a strong desire to pray as soon as he should close, and had so determined in my own mind. He at length closed and I arose and said, "Let us pray." At that very moment another preacher of the same cast with the former rose in the pulpit to preach another sermon. I proceeded to pray, feeling a tender concern for the salvation of my fellow creatures. The people became very much affected and the house was filled with cries and distress; some of the preachers jumped out of the window back of the pulpit and left us. Forgetting my weakness, I pushed through the crowd from one to another in distress."

From this there was a division among the Presbyterians. Those who were opposed to the extravagancies of the revivalists formed one party, and those in favor of them the other. The differences between these two parties were sharp and well-defined. The excitement ran high. Crimination and recrimination were the order of the day. Those who headed the revival movement were Barton W. Stone, Robert Marshall, John Thompson, Richard McNemar and John Dunlevy. They abandoned the old land-marks as set forth in their Confession of Faith, and their fundamental doctrines were "Rational belief and war to the death on all creeds, systems, and confessions of faith." McNemar, one of their leaders has thus written: "They adopted a very different faith, and taught as an important truth that the will of God was made manifest to each individual who humbly sought after it, by an inward light which shone into the heart." They were therefore called "*New Lights*."

Barton W. Stone, the acknowledged leader of this party, renounced the doctrines of Calvinism and proclaimed on

every side that Christ died for all men, and that all can be saved on the same terms. He and his party also urged that men had the same ability to believe as to disbelieve in Christ. These and other doctrines which they held and proclaimed were in direct opposition to the Confession of Faith; but they had become so popular that the church courts for awhile were afraid to deal with them. But at length Richard McNemar was summoned before the Springfield Presbytery, so called because it met in Springfield, Ohio, and the following specifications of heresy were preferred against him:

"1. He reprobated the idea of sinners attempting to pray, or being exhorted thereto, before they were believers in Christ.

"2. He has condemned those who urge that convictions are necessary, or that prayer is proper in the sinner.

"3. He has expressly declared at several times that Christ has purchased salvation for all the human race without distinction.

"4. He has expressly declared that the sinner has power to believe Christ at any time.

"5. That the sinner has as much power to act faith as to act unbelief; and reprobated every idea in contradiction thereto, held by persons of a contrary opinion.

"6. He has expressly said that faith consisted in the creature's persuading himself assuredly that Christ died for him in particular; that doubting and examining into evidences of faith were inconsistent with and contrary to the nature of faith; and in order to establish these sentiments, he explained away these words: 'Faith is the gift of God,' by saying that Jesus Christ is the object of faith there meant, and not faith itself, and also these words: 'No man cometh to me except the Father who sent me

draw him,' by saying that the drawing there meant was Christ offered in the gospel, and that the father knew no other drawing, or higher power than holding up his son in the gospel."

Mr. McNemar acknowledged that he held these doctrines, except the first part of the sixth article. The above charges will give the reader an idea of the peculiar views at that time held by the "New Lights."

From the Springfield Presbytery, the case was brought before the Synod at Lexington, Kentucky, in the fall of 1803. Stone and his party seeing that the decision of the Presbytery in regard to McNemar would be sustained, met in council, drew up a formal protest, presented it to the Synod, and then withdrew from the authority of that body. After a fruitless effort to bring these men back to the fold, they solemnly suspended Barton W. Stone, Richard McNemar, Robert Marshall, John Thompson and John Dunlevy, and declared their pulpits vacant. These men formed themselves into what they called the "Springfield Presbytery." "From this period," says Stone, "I date the commencement of that reformation which has progressed to this day." He wrote this in 1843.

Shortly after their suspension they were joined by two other ministers, Mathew Houston and David Purviance. In June, 1804, they issued a document styled, "The last will and testament of the Springfield Presbytery," in which they set forth a synopsis of their doctrines, and forever dissolved the Presbytery. They threw away all creeds and adopted the simple name Christian, by which they wished to be designated. They urged all Christians to follow their example, to emancipate themselves from all confessions of faith and unite with them on the Bible. They were progressive. When first started they believed

in infant baptism, and that sprinkling was the proper act of baptism. After this they rejected the doctrine of infant baptism and proclaimed immersion as the only mode. And following quick upon this they promulgated the dogma of baptism for the remission of sins.

When they united with the reformation in 1830 their number is not known, but in 1812, according to Dr. Benedict, they numbered forty churches, forty ministers, and about five thousand members.

Mr. Stone and his followers held many views in common with Mr. Campbell; in fact they were substantially the same, and consequently he and his adherents had no great difficulty in effecting with them a fundamental union. Although they originated long before Mr. Campbell developed his views, yet the substance of the Campbellite theory was in their doctrines, and the commencement of this sect may well be called the rise of the Current Reformation.

CHAPTER XI.

We will now turn our attention to Mr. Campbell, and show how he put in motion a current of influence that gradually produced a schism between his followers and the Baptists, and thus gave a well defined form to that sect now calling themselves Christians, but more generally known as Campbellites. We do not wish to be considered as using the term Campbellite in an offensive sense, but simply as descriptive of a people who held certain opinions. We say certain persons are Fullerites or Calvinists simply because they hold doctrines of which Fuller and Calvin were the distinguished champions. In the same way we describe certain persons by designating them as Campbellites. If we called them disciples or Christians many people would not know whom we meant, but if we designate them as Campbellites every body will understand us.

Mr. Campbell was a native of Ireland, and belonged to that branch of the Presbyterian family known as Seceders, or Associate Reformed. They were the most rigid of all the Presbyterian sects, and it seems that Mr. Campbell had imbibed their spirit and embraced all their peculiarities. In the *Christian Baptist* he says: "I have tried the Pharisaic plan and the monastic. I was once so straight that, like the Indian's tree, I leaned a little the other way. And, however much I may be slandered now as seeking popularity or a popular course, I have to re-

joice to my own satisfaction as well as to others, I proved that truth, and not popularity, was my object, for I was once so strict a Separatist that I would neither pray nor sing praises with any one who was not as perfect as I supposed myself."

Mr. Campbell, when fourteen years of age, was placed in the University of Glasgow, where he remained until he had completed his college course. After leaving the University he entered upon the profession for which he had been educated. In the meanwhile his father, the Reverend Thomas Campbell, who attempted some reform in his own church, was either excluded from its fellowship, or silenced from preaching. Soon after this he came to the United States and settled in Washington, Pennsylvania. Here, about the year 1809, he applied for membership in a Presbytery, but, after examination, he was rejected on account of unsound doctrine. During this year his son Alexander came to America and settled in the same town with him. Here they collected a small congregation, to which they ministered jointly for two years. Alexander brought with him the germ of the infant reformation. Before he had left the old country, he tells us himself that his faith in creeds and confessions of faith was very much shaken. Commencing his American career, he proclaimed as an important discovery that "Nothing not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion among Christians." He and his father moved along together with equal advances, but it seems strange that he had never made this discovery before. This was common ground held by all Protestants. This was the platform upon which Luther and Calvin stood, and all evangelical Christians have held this as a fundamental

principle from that day to this. With this as a pole star to guide him in search of truth, he discovered in 1810, "The independency of the Church of Christ and the excellency and authority of the Scriptures." He traveled much through the western portions of Pennsylvania and Virginia, and that part of Ohio bordering on the same, pronouncing, as he says, orations on the primary topics of the Christian religion. In 1811 he married and became a resident and a citizen of Virginia. About this time he began to doubt the divine authority of infant baptism, and after giving it a careful attention he renounced it as a dogma unsustained by the word of God. At the same time he became satisfied that immersion was the only scriptural form of baptism. Accordingly he and his father, whose mind had undergone a similar change, with several other members of his family, were immersed by Elder Mathias Luse, a minister of the Baptist church, and soon after was ordained one of the Elders of the church at Brush Run. It was not his intention at first to join the Baptist denomination, but forming a better acquaintance with some of the members of the Redstone Association, composed of churches partly in Pennsylvania and partly in Virginia, he induced the church of which he was a member to ask for admission into that body, and, presenting a written declaration of their faith, they were received in the fall of 1813. They still retained their Calvinistic views on some points of theology, and were as devout believers in the doctrine of eternal decrees as any one could wish. If any one doubts this, let him read the following extracts from his famous circular letter to the Redstone Association, written in the year 1817 :

CIRCULAR LETTER—ELECTION AND PREDESTINATION.

"To the churches in connection with the Redstone Baptist Association, the following circular is addressed:

"DEAR BRETHREN—In our last circular letter on the first and most fundamental docrine of the Christian religion—the doctrine respecting the sacred and sublime relation of Father, Son and Spirit in the one incomprehensible Jehovah, the only living and true God, into whose name we have been baptized. We are to call your attention to a subject next in order to and inseparably connected with the former, viz: 'The will or purpose of the Most High in creating angels and men, as revealed in the sacred Scriptures, as the end of all His works.' If rightly investigated, this subject will open to our view many mysteries in the sacred volume, interpret and vindicate the ways of Providence, and will exhibit the grand ultimatum, or final destiny, of all events on earth and in heaven. When we attempt to think of the Eternal our thoughts immediately turn to His perfections; these perfections are portrayed in His works and in His word. Of these we may acquire some knowledge, but of the essence or being of the Almighty we can obtain no knowledge, at least in this present life. Limited, however, as our minds are in thinking of God, when we conceive of Him our thoughts burst the narrow confines of time and space—under the wings of faith soar beyond the morning of creation, and meditate on God before He formed the earth or stretched forth the heavens. Yea, we can conceive of Him existing alone, blessed and independent, inhabiting eternity, before the morning stars sang together or angels lisped his praise.

"Rational inquiry demands, where then were the legions

of angels, the numberless generations of men, with all the works of six thousand years? Revelation replies they had no existence, save in the purpose of Him who says: 'I am God and there is none else; I am God and there is none like; declaring the end from the beginning, and from ancient times the things that are not yet done; saying my counsel shall stand and I will do all my pleasure.'

"In submitting to your mind a few thoughts on this interesting subject, we shall attempt to propose and answer a few pertinent inquiries, the first of which shall be: Has God any purpose or determination respecting his creation? In answer to this inquiry, we would remark that the times, purpose, counsel, and decree occur frequently in the Scriptures, and are synonymously to denote the determination or intentional of a rational agent concerning its own actions or those of others, and are so used when applied to God.

"The word decree is frequently a respect to the determination of the mind expressed in word or writing, but primarily has a respect to the intention or appointment in the mind. Now it must be observed that every rational action, or every action of a rational agent is a result of a previous determination in the mind of the agent, and herein is the essential difference between the actions of a rational agent, and the actions or movement of a machine, or of inanimate matter. The former are the effects of determination or volition in the agent; the latter are the effects of extrinsic causes. A wheel turns, a tree falls, the waters move, the earth trembles, and the winds blow as they are affected by external causes, and not from any motive or intention of their own. But a man or a spirit acts from a determination of their own, which determination or purpose is the result of the exercise of reason, as

is manifest to all without need of metaphysical speculation.

"A human action without intention is not properly the man's own; as, for instance, if a man, superior in strength, put a sword in my hand, and with his strength thrust the sword into the vitals of my neighbor, or, if I, asleep or in the delirium of a fever, should do so, this action, not proceeding from a proper determination of my mind, is not properly my own, and is not considered the subject of blame. Hence it is that the laws of all nations, ancient and modern, as well as the laws of God, discriminate between those actions resulting from intention and purpose in the mind and those resulting from extrinsic causes. The former are the subject of praise or blame; the latter are not, neither can be. It is obvious that it is owing to human frailty that any of our actions are the result of external causes; and, therefore, disembodied spirits and angels act always from their own purpose or intention. Now, as all our proper actions, or the actions of our proper selves, are the result of previous purpose or determination of the soul, so the actions of angels and of God himself, in whose moral image we were once fashioned, are the result of previous determination or of a purpose formed in the order of nature or of time previous to the action. We may also add that it is the intention or purpose in the mind of the agent that characterizes action, so as to make it good or bad, for the same action is either good or bad according to the intention of the agent. For example, if a physician amputate a limb to prevent mortification, it is a good action; but if a neighbor amputates a limb to avenge a quarrel, it is a bad action. Now, the action is the same in both, viz.—the amputation of a limb—but the purposes or intentions

are not; hence the purpose of the agent characterizes the action.

"From what has been said the following conclusions are, we deem, inevitable, viz.: That an intention or purpose of the mind is essential to every rational action; that it is the intention or purpose of the mind that distinguishes the actions of a man from the actions of a machine or inanimate matter; and that it is the purpose that constitutes them good or bad.

"Now, if God be rational (as nature cries aloud through all her works, and as revelation indubitably asserts), then every action or work of God is the result of a purpose or intention formed in His own mind anterior in the order of nature or of time. For though there can be no past nor future in the purposes of Him who is of one mind forever, yet in the execution of them in time they are prior and posterior to each other, though sound reason asserts and maintains the doctrines now stated. It is, however, necessary that our minds should be established in this truth, not merely through the evidence of reason, but from the testimony of Him who alone perfectly comprehends Himself. Let us hearken, then, to what the Spirit saith by the prophets and apostles: Isaiah xiv: 24 and 27—'The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass, as I have purposed so shall it stand.' 'The Lord of hosts has purposed; who shall disannul it?' So we read of His eternal purpose and of the purpose of Him who worketh all things after the counsel of His own will. Now, there are many devices in the heart of man, but the counsel of the Lord that shall stand—'For,' saith he, 'I will do all my pleasure.'

"The first inquiry being answered as far as convenient

at present, we shall propose the second, viz.: What are the chief properties of the Divine purpose? The first peculiarity of the Divine purposes is, that they are all as ancient as God himself. We are all older than our purposes—some of us are ten, twenty or forty years older than our present purposes. The reason is obvious: we are continually increasing in knowledge, and we now know, or think we know, more perfectly than formerly. Therefore we abandon one purpose and adopt a new one. This is a plain evidence of our weakness and folly.

"Not so the 'Ancient of days,' whose understanding is infinite. He knows no more now than he always knew, therefore he has no reason to change his purpose. If we could suppose that he knows any thing now which he did not formerly know, we might suppose that there is something which he will yet know of which he is at present ignorant and uninformed, which may be so important a discovery as to cause a revolution in his mind, deeply affecting the whole universe. Such a supposition is derogatory to the Divine character, levels the Most High as low as we, makes the infinite finite, and circumscribes every perfection by the scale which measures ours. There can not be any increase or diminution with God. Man is still on the increase in knowledge, and is continually altering his purpose till nature dissolves and dies. But to him who is perfect, time, experience, eternity, adds nothing. The purposes of God, then, are as ancient as himself, and are therefore called by the Apostle Paul his 'eternal purposes.'

"A second peculiarity of the Divine purposes is, they are *independent*. Man is dependent in forming his purposes on a variety of circumstances—on past experience, on experience of others, and on the advice of others. But

sayeth the spirit: 'With whom took he counsel? Who instructed and taught him in the path of judgment? Who hath directed the Spirit of the Lord?' No, he depends not upon any for advice; for, says the Apostle, 'He purposed in himself, and he worked all things after the counsel of his own will.'

"A third peculiarity of the Divine purposes is, they are *immutable*. Every thing in this world is continually changing—ourselves, our thoughts, our purposes. He alone who is God of Jacob can say, 'I change not.' He alone is of one mind, and the thoughts of his heart are the same to all generations. There are but two reasons why any creature alters its purpose; these are ignorance and imbecility. If I abandon my determination, it is either because I perceive it is wrong, or that I am not able to accomplish it. No man ever desisted from any of his purposes but upon a conviction that it was not the best—consequently wrong—or that he discovered insurmountable impediments to his acomplishing it. But who that is 'excellent in counsel and wonderful in working ever departed from his purpose upon a conviction that it was not the best, or that impediments beyond his control obliged him to desist from it? On such hypothesis his wisdom and power would be impeached and disgraced; no longer could it be said that he is of infinite understanding and of almighty power.

"If then we could imagine for a moment that God's will or intention ever changes, we must, at the same time, dispute the plainest evidence of reason and earliest testimony of revelation. We must say that his understanding is finite, and that there is a something too powerful for him to oppose. But, from what has been said, we may safely assert that the foundation of God standeth sure; that his

purpose is immutable; that the Lord has purposed, who shall disannul it? His counsel shall stand and he shall do all his pleasure.

"Having shown what the peculiarities of the Divine purposes are, we now proceed to a third question—viz.: What are the objects of the counsels or purposes of God? To this query we shall give the following answer:

"We would observe, in the first place, that the objects of the Divine purposes are God himself and his creatures. Respecting himself and his creatures he has purposed certain things; but as his purposes concerning himself are better understood in considering what he has purposed concerning his creatures, we shall attend first to them.

"Every thing in the universe is the creature of God apart from himself. Among these creatures of God there are two chief orders—viz.: Angels and men, on whose account all other creatures exist.

"The events and issue of all other creatures are connected with and subservient to them. These only are created susceptible of receiving exquisite happiness in contemplating the Divine excellence. But as the dignity and happiness of these two superior orders depend in some measure on the inferior orders, it was necessary that the Divine purposes should include every creature in the universe. None too minute, none too great, to be left out or excluded from it. This will appear obvious from reason and revelation.

"If we reasonably contemplate the lower world we shall perceive that all the tribes of animals, visible or invisible to the naked eye, are so many links in the same chain, or steps in the same ladder, up to the creature man. So that if one species of beings should by any means become extinct, the species immediately above it and dependent on

it would become extinct, and so on till, instead of this fair and well inhabited edifice, we would be presented with a ruined and desolate earth.

"It was therefore necessary for man's sake—for whom the sun shines, the planets move, the sea teems with life, and the earth is replenished with innumerable tribes of animals—we say it was necessary for his sake that the Divine purposes should include every creature from the gnat to the mammoth, from the fly to the whale. To this Revelation agrees when it says: 'The hairs of your head are numbered,—Are not five sparrows sold for two farthings?—and not one of them is forgotten before God.' Concerning all these creatures, but especially concerning man, God has purposed or determined the number of each, the properties, times, modes and circumstances of existence.

"'God," says the Apostle, 'has determined the times before appointed and the bounds of their habitation.'

"Known unto God are all his works, from the foundation of the world. He gave the sea his decree that the waters should not pass his commandment, when he placed the sand for the bound for the sea, by a perpetual decree when he made a decree for the rain and a way for the lightning of thunder. Hence we read of the definite legions of angels, of the elect angels, of the number of man's months, of his appointed time, of his fixed habitation, of the last day.

"And with respect to the souls and eternal state of all men the same language runs through the Divine oracles. Hence we read of some appointed unto wrath and some appointed to obtain salvation through Christ. Hence we read of some ordained to eternal life, and some of old ordained to condemnation; of some vessels of mercy pre-

pared unto glory, and some vessels of wrath filled unto destruction; of some called but few chosen; of some from the beginning chosen unto salvation, and some sent unto their own place by the determinate counsel and foreknowledge of God," &c., &c.

This extract is sufficient to show what were the views of Mr. Campbell at this time on election and predestination. The Baptists were generally Calvinistic, and it pleased them to find that they had secured such an able defender of their faith. He traveled a great deal and preached a great many discourses, and doubtless contributed much to foster these Calvinistic notions. He preached against missions, and this also suited the people, for there was much anti-mission feeling among them, and such preaching was in harmony with their avaricious views. They did not like to give, and it was a gratification to them to have such a man as Mr. Campbell to sustain them in their course. But as the light broke in upon the brain of the modern reformer, his Calvinistic views were abandoned, and having broken away from the fetters that had previously bound him, he pursued his religious investigations without restraint. His penetrating eye discovered that "The present popular exhibition of the Christian religion is a compound of Judaism, heathen philosophy and Christianity." —[*Christian Bap.*, *p* 9.

In the same periodical he informs us that "The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been until recently disinterred. Various efforts have been made, and considerable progress attended them, but since the grand apostacy was completed, until the present generation, the gospel of Jesus Christ has not been laid open to mankind in its orig-

inal plainness, simplicity and majesty. A veil, in reading the New Testament, has been on the hearts of Christians." —[*Chris. Sys., p. 180.*

This is the substance of what he wrote: This institution, *i. e.* the Christian religion, had been buried for ages under a mass of traditions. Men of piety, zeal and learning had tried to remove the rubbish, but in vain. At last, in the beginning, or in the first quarter of the 19th century, Alexander Campbell, of Bethany, Brooks county, Virginia, removed the superincumbent mass, and presented the Christian System in all its ancient simplicity and pristine beauty.

He labored with all his skill to disseminate his sentiments and to induce others to embrace his peculiar views. In order to give a more extensive circulation to his doctrines, on the 4th of July, 1823, he began the publication of the *Christian Baptist.* This circulated widely among the Baptists of Kentucky, and by this means he was brought into immediate contact with them. Many of them, as they read his calculations, were delighted and received for truth all that he wrote.

About this time Mr. Campbell had made considerable reputation as a public debater. He had met Mr. Walker, a Pedo-baptist minister, at Mt. Pleasant, Virginia, and had made all the Baptists believe that he had vanquished his opponent. This had given him additional reputation in Kentucky. It will be remembered by the reader that a few years previous to this Mr. Vaughan had a controversy with a Presbyterian minister by the name of McCalla, at Augusta, Bracken county, Kentucky. The Baptists, conscious of Mr. Campbell's ability, and having heard of his success in the Campbell-Walker debate, thought it would greatly enhance the cause of truth if they could

induce Mr. Campbell and Mr. McCalla to meet somewhere in Kentucky in public controversy. Mr. McCalla, it seems, was anxious to meet this Baptist champion and break a lance with him.

Mr. Campbell, at the close of his debate with Mr. Walker, publicly proclaimed that infant baptism was a human tradition; and in his book, containing a publication of said debate, on the 144th page, in the closing paragraph, are these words: "Infant sprinkling proved to be a human tradition." This book was published in Stubenville, Ohio, in 1820. In this book he said: "I conceived it to be my turn to give an invitation or challenge to any Pedo-baptist minister, and to return the compliment with the utmost ceremoniousness. I this day publish to all present that I feel disposed to meet any Pedo-baptist minister, of any denomination, in good standing in his party, and I engage to prove in a debate with him, either *viva voce* or with the pen, that infant sprinkling is a human tradition and injurious to the well-being of society, religious and political." Some copies of this book were brought to Augusta, and the above passage meeting Mr. McCalla's eye, he addressed Mr. Campbell in regard to this challenge, and intimating that he would meet him in a public discussion at some designated time and place. Having adjusted all preliminaries, they held a public discussion in Washington, Mason county, Kentucky, beginning on the 15th of October, 1823, which continued without interruption for six consecutive days.

There were two distinct issues between them, the action and the subject of baptism. Mr. Campbell's moderator was Elder Jeremiah Vardeman, and Mr. McCalla's, the Rev. James K. Birch. These two selected Major William Roper and made him president of the board of managers.

In this controversy Mr. Campbell proved himself fully equal to the emergency. He was thoroughly posted, and managed the discussion in a skillful and masterly manner. Mr. McCalla made his speeches from manuscript, carefully prepared beforehand. This cramped him of course, and narrowed him down to the course he had previously chosen in his mind. On the other hand, Mr. Campbell spoke extemporaneously, and showed that he was perfectly at home on the subject. In the opinion of the Baptists and all unprejudiced persons, Mr. Campbell gained a complete victory. He met and successfully refuted every position taken by his opponent. The Baptists were perfectly delighted. Mr. Campbell was almost idolized, and all at once he became the most popular Baptist minister in the whole length and breadth of the land. They devoutly thanked the Lord that he had sent them a champion so willing and so able to defend their cherished principles. By this means he obtained a wonderful influence over them. He succeeded in gaining their ear, and when a man does this he has already obtained half the victory.

They were not all, however, completely carried away with him. In the course of his debate he had developed sentiments—but in a very guarded manner—that some of the more thinking Baptists did not and could not indorse. They thought it best at the time not to say any thing about them—perhaps they misunderstood him, or perhaps they were immature, and that after he had given them a more thorough investigation he would renounce them. It is well known whether he ever did or not.

Mr. Campbell had now fully entered upon his career to reform the Christian world. In his opinion the times were sadly out of joint. Christianity had become sadly corrupted. He was opposed to all sects, or he wished to

destroy sectarianism and fuse all denominations into one grand brotherhood. The end was a laudable one, and it would have been a blessed result if it could have been accomplished. To bring about this, all creeds and confessions of faith must be abolished and Christians must unite upon a common platform—the Bible, the only rule of faith and practice. In order to abolish creeds, or to induce the people to abandon them, he attacked them without mercy. To his mind creeds were a fearful source of evil. They were the cause of schism and strife. Now we conceive that there is no impropriety in an individual, or a community of individuals, having a creed. In fact, every one has a creed of some kind, either written or unwritten. A man's creed is simply what he believes. Where is the impropriety, then, of reducing it to writing? Mr. Campbell certainly had a creed, and this is found in his published writings. It is not drawn up in a series of articles, like some other creeds, but it is as much a declaration of his belief as if reduced to a regular form. Did he not believe in partial depravity? the word alone theory? the unbaptized under no obligations to pray? the sinner has power to believe himself at any time without Divine assistance? and that baptism is in order to the remission of sins? Will any one say that this is not a creed?

We are no especial advocate of creeds, but we believe they have done much good. If the great fundamental doctrines of the Bible are arranged systematically, and each one fortified by appropriate passages of Scripture, how can they do harm? They have done and will do great good. These truths, read and thought over by the inquirer after truth, have often fixed conviction in his mind, and been the means of leading him to the Savior.

They serve as a bond of union, and produce harmony of belief. Such a declaration of principles will show to the world what we believe, and that we are not afraid to avow our sentiments. The Baptists in England were persecuted and were accused by their enemies of holding and propagating rank heresies, and in order that the world might know what were their religious views, they met in convention, drew up and published a confession of faith. This was as early as the year 1643. This did good. "It was put into the hands of many of the members of parliament and produced such an effect that some of their greatest adversaries were obliged to acknowledge that excepting the articles against infant baptism it was an orthodox confession."— *Benedict, vol. 1, p. 199.*

When a number of professed disciples come together for the purpose of organizing themselves into a church they ought certainly to have some harmony in their sentiments, for how can they walk together except they be agreed? Would it not be well for them to have some platform of principles upon which they can all stand! If some were for one thing, and some were for another; if one believed that Christ was God, and another that he was only a man; if one believed in total depravity, and another did not; if one advocated the final preservation of the saints, and another falling from grace; suppose each one contended for his peculiar views, and should draw a party around him full of zeal and intense bigotry—there would be no unity of the spirit in the bond of peace, and discord and strife would dry up the fountains of religion. Such a community could not prosper and they would be the laughing stock of the world. Now we are not a stickler for creeds. Doubtless there are instances when they have done a positive injury. It is for the principle that we

are contending. The Baptists are not narrowed down to a particular confession of faith, and to which every one is compelled to subscribe. Some of our churches have a brief abstract of principles, but many of them have no written confession of faith whatever. As to the degree of prosperity enjoyed by each, we are not aware that there is any difference. One has given about as much as the other.

The declaration of Mr. Campbell that the Bible was the Christian's only guide in faith and practice, and about which he made such a flourish of trumpets, was no new discovery to Protestants—it was a principle upon which they all agreed, but this did not contravene the right to issue a declaration of their religious sentiments. If a system of truth is deduced from the Scriptures, and put forth as the "creed" of a party, this is perfectly consistent with that declaration and does not interfere with it in the least.

Mr. Campbell was bitterly opposed to creeds, and doubtless with the utmost sincerity. He wrote thus: "Our opposition to creeds arose from the conviction that whether the opinions in them were true or false, they were hostile to the union, peace, harmony, purity and joy of Christians, and adverse to the conversion of the world to Jesus Christ."—*Chris. System, p. 9.*

"How opinions in harmony with the Bible, embracing fundamental soul-saving truths, lucidly, concisely and systematically expressed should produce such direful effects, it would puzzle an ordinary man to conceive, but so Mr. Campbell believed and maintained."—*Campbellism Examined, p. 38.*

Not only was he opposed to creeds but the clergy came in for his especial animadversion. The people were

generally opposed to paying preachers at that day; their notion was that a man should preach for nothing and find himself. If they chose occasionly to *give* him a little money or its equivalent there was no impropriety in receiving it, but to have a salary was contrary to all their notions of ministerial character. Mr. Campbell,when he made his thrust at the Christian clergy by calling them *hirelings*, pandered to popular prejudice and made himself very acceptable to certain classes of the Baptist brotherhood. To show what he did say on this subject, we will reproduce his own words: "Upon the whole I do not think we will err very much in making it a general rule that every man who receives money for preaching the gospel, or for sermons by the day, month or year is a hireling in the language of truth and soberness."—*Chris. Baptist, 233.*

From this sweeping denunciation he excepted the elders and deacons of a Christian assembly. Mr. Campbell's followers have not carried out the ancient gospel in this particular. Their ministers as a class believe as strongly in being paid for their services as any other men and as far as our acquaintance extends they are usually well sustained. This is commendable, for "the laborer is worthy of his hire." But let the people remember Mr. Campbell's position upon this subject.

Besides bringing all the influence of his great talents to prejudice the minds of the people against the practice of paying preachers, he used the weapons of ridicule and sarcasm to lessen their hold upon the popular mind. They were stigmatized as "textuaries," "scrap doctors," "theoretic doctors," "priests," "hirelings," and "goat milkers."

Article after article was published in the *Christian Bap-*

tist reflecting in unmeasured terms upon the clergy of every name.

There was another part of his tactics, and that was to oppose all missionary enterprises. As they were under the supervision of various religious denominations of the day, and as their system was but a compound of "paganism," "judaism," &c., these enterprizes themselves were entitled to no consideration. They were but the outgrowth of what he called the popular Christianity of the day. There were various organizations or Christian societies designed for various departments of Christian work. There were missionary societies, Bible societies, tract societies, education societies, &c., the titles indicating for what purpose they were organized. In order that they might carry out their respective objects each had an executive board and the necessary officers. The men who were instrumental in getting up these organizations and who labored hard for their respective ends, were men of piety, zeal and self-denial, men who had at all times the glory of God in view.

Their plans in every respect may not have been the best that could have been devised, but still they were deserving the candid consideration of all good men. More than this, they deserved their sympathy and support. Sometimes those who were intrusted with the management of their institutions were not always the best men, but as a general thing they were a noble band of self-sacrificing disciples.

But they were not carrying out the ancient gospel as proclaimed at Bethany, and hence his persistent opposition. In his preface to the *Christian Baptist* we have the following language: "There is another difficulty of which we are aware, that as some objects are manifestly good,

and the means employed for their accomplishment manifestly evil, speaking against the means employed we may be sometimes understood as opposing the object abstractly, especially by those who do not wish to understand but rather to misrepresent. For instance, that the conversion of the heathen to the Christian religion is an object manifestly good, all Christians will acknowledge; yet every one acquainted with the means employed, and of the success attendant on the means, must know that these means have not been blessed; and every intelligent Christian must know that many of the means employed have been manifestly evil. Besides, to convert the heathen to the popular Christianity of these times would be an object of no great consequence, as the popular Christians themselves, for the most part, require to be converted to the Christianity of the New Testament."—[*Chris. Bap., p. 4.*

Mr. Campbell's idea was first to convert all the Christian sects to his ideas, that is, for all of them to embrace the ancient gospel, and then he thought it would be time enough to try to convert the heathen. "The Bible," says he, "gives us no idea of a missionary without the power of working miracles. Miracles and missionaries are inseparably connected in the New Testament. Christians must form themselves into societies independent of hireling priests and ecclesiastical courts, modeled after the forum, the parliament, or national conventions. Cast to the moles and bats the platonic speculations, the Pythagorian dreams and Jewish fables they have written on the creeds; return to the ancient model, delineated in the New Testament, and keep the ordinances as delivered to them by the apostles.

"Then suppose a Christian church were to be placed on the confines of a heathen land, as some of them must

inevitably be, the darkness of paganism will serve as a shade in a picture to exhibit the lustre of Christianity. Then the heathen around them will see their humility, their heavenly-mindedness, their hatred of garments spotted with the flesh, their purity, their chastity, their temperance, their sobriety, their brotherly love. They will observe the order of their worship, and will fall down in the assemblies, as Paul affirms, and declare that God is in them of a truth. Should the work of evangelization on the confines of heathen land progress but slowly, and it should seem desirable to adopt more active and aggressive measures for its prosecution, then to avoid the necessity of sending missionaries—for which there is no scriptural authority—if there can be found such a society as that above described, though it be composed of but twenty willing to emigrate to some heathen land, where they can support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religions of the natives, but allowing their own works and examples to speak for their religion, and practicing as above hinted, we are persuaded that in process of time a more solid foundation for the conversion of the natives would be laid and more actual success resulting than from all the missionaries employed for twenty-five years. Such a course would have some warrant from Scripture, but the present has proved itself to be all human."—[*Chris. Bap., pp. 16–17.*

This plan, suggested by Mr. Campbell for the propagation of the gospel in heathen lands, is simply absurd. There is nothing practicable in it. It never has been and never will be tried. It has no warrant of Scripture au-

thority, either by precept or example. Missionary efforts must be aggressive. Christ commanded his apostles to go into all the world and preach the gospel to every creature, nor did they hesitate to obey this injunction. Look at the travels and labors of Paul. He penetrated the very heart of heathendom, preached Jesus unto the people, and many that heard believed, and Christian churches were organized all over the country. Did he any where advocate or pursue the plan of missionary work as that suggested by Mr. Campbell? If such a course had been pursued what would be the condition of the Christian world at this day? Doubtless "darkness would cover the land and gross darkness the people."

One of the weapons that he wielded with considerable power was ridicule, and this he used with an unsparing hand in trying to bring into disrepute the missionary work. How he could have the heart to ridicule the work that Carey, Judson and others were engaged in, it seems strange to us in our day. But he had an end to accomplish. He did it for popularity, for he knew by this means he could rally to his standard many of the Baptists of that day. Many of them were indolent and avaricious, and this mode of warfare suited them exactly. It pleased them only too well to see the missionary work opposed by such able hands. Many of them wanted an excuse for not giving to the Lord. "Your paper," wrote a Kentucky correspondent, "has well nigh stopped missionary operations in this state." What was true of Kentucky was equally true of its influence in adjoining states.

Mr. Campbell, about this time, began to write against the reality of Christian experience before baptism. This was a departure that gave many of his Baptist brethren great distress.

They were extremely sorry to see a man that they had admired so much, and who had obtained their confidence and love, attack a doctrine which they regarded as fundamental in its nature. Genuine Christian experience is the work of the Holy Spirit, and for any one to speak lightly of his operations, seemed to them to border on blasphemy.

In regard to the elements of a Christian experience there have been some very extravagant notions held; especially has this been the case among the negroes and in ignorant white communities. Among such people the wildest extravagances have at times prevailed. Sometimes they see strange sights, hear voices and dream dreams. Sometimes they see the Savior, sometimes the devil; at one time they are transported to heaven, and at another carried down to hell. These are related with circumstantial minuteness, and are considered the workings or the revelations of the Spirit. But intelligent Christians have always discouraged such wild conceits. They know that they are but the workings of enthusiasm. But on the other hand, they hold as dear to their hearts the reality of Christian experience. They know that religion is a matter of consciousness, and that if a man possesses it he will know it. But how does Mr. Campbell treat this subject? Notice the following quotation:

"It is owing chiefly to the religious theories imbibed in early life from creeds, catechisms and priests that so few comparatively enjoy the grace of God, which brings salvation. The grace of God, exhibited in the record concerning Jesus of Nazareth, affords no consolation. The hopes and joys of many spring from a good conceit of themselves. If this good conceit vanishes, which sometimes happens, despondency and distress are the conse-

quences. While they can, as they conceit, thank God that they are not like other men—they are very happy—but when this fancied excellence disappears, the glad tidings afford no consolation; anguish and distress have come upon them. This, with some of the spiritual doctors is a good symptom, too; for they say, If you do not doubt, we will doubt for you. When they have worked them into despondency, they minister a few opiates and assure them that they are now in a safe and happy state. Now they are to rejoice, because they are sorrowful; now they are to feel very good, because they feel so bad. This is the orthodox Christian experience. This is the genuine work of the Holy Spirit."

This is what Mr. Campbell represented as a genuine orthodox Christian experience. Now it is very strange that he should give such a description of an experience as the one above. For an ignorant, narrow-minded man to make such a representation there would be nothing strange in it; but Mr. Campbell was a man of undoubted ability, of close observation, and of extensive culture and information. How then, in the name of common sense, could he have produced such a picture as the above and call it an orthodox Christian experience? No Baptist preacher of any intelligence was ever known to receive a statement like the above, call it an experience, and admit the person relating it as a proper subject for baptism. No denomination in christendom, calling itself orthodox, was ever known to do the like. Such a thing might have been done by the negroes, when there was no white man present to teach them the way of the Lord more perfectly, but it never was permitted among an intelligent people. An experience having no allusion to conviction of sin, sorrow for it, hatred of it, the abandonment of it, faith in

Christ,love to Him and an obedient disposition—in short, a change of heart—is in fact no experience at all, and to call it one is simply a misrepresentation. We do not accuse Mr. Campbell of doing this wilfully, but he was led away by the heat of party zeal, and doubtless his judgment was so warped that he thought his representation of a Christian experience was correct.

It was thus that he gradually evolved that system of doctrine known as Campbellism. At first it was rather negative in its character. Through the columns of the *Christian Baptist* he criticised the current or popular exhibition of the Christian religion. Their ministers were called priests and hirelings, and every thing that he could say calculated to bring them into disrepute or weaken their influence, was uttered without hesitation. Their creeds and confessions of faith, their sermons and expositions of Scripture were ridiculed, and every organization for Christian work, which did not accord with his views of the ancient gospel, was handled without mercy. While he was tearing down with one hand, it was not altogether clear what he was trying to build up with the other. There was at times an ambiguity in his writings that made them susceptible of two interpretations, but that this was done designedly, we would not intimate for a moment. It originated, we suppose, in his peculiar mental organization. That this was a defect in his writings there can be no question, and this is the opinion of many of our wisest and best men.

It became manifest after awhile that there was a very serious difference between him and orthodox Christians, especially between him and the Baptists, with which denomination he was still connected. They saw it with profound regret, and they felt that with his talents and

the hold that he had upon the people, he would inflict great injury upon the cause of orthodox christianity. While he had published much that was true, and had exposed with an unsparing hand many popular fallacies, he had drifted away from some of the essential principles of the gospel, and was advocating errors of the most glaring character. If he was correctly understood he maintained "That faith is a simple persuasion that Jesus is the Messiah, which requires no influence of the Spirit to incline the mind to its exercise; that repentance is a reformation of life; that regeneration is identical with baptism; that the remission of sins is enjoyed only through baptism, and that the Holy Spirit is bestowed only on the baptized. On no point perhaps did his teachings give such general dissatisfaction as in regard to the influence of the Holy Spirit in the moral renovation of man. The Baptists, in common with other orthodox Christians, held this doctrine to be of vital importance. His teaching on the subject was, or to many it seemed to be, evasive, contradictory, unsound and of pernicious tendency."—[*Camp. Exam., p. 73.*

Mr. Campbell now began to gather around him a party thoroughly imbued with his principles and his spirit. The number of his adherents increased rapidly, and they were found in various portions of the country. There were several causes that favored the growth of Campbellite sentiments, which we will now briefly notice; to some of these we have already referred:

1. His denunciation of the clergy, ridiculing them and bringing them into contempt before the people. Many persons were glad to hear them denounced. Infidels and scoffers were delighted to hear them ridiculed, and among loose professors of religion the course of Mr.

Campbell towards them was just what they liked. He called them hirelings and condemned the practice of paying them for their services. This of course made him popular with the avaricious.

2. The prevalence of hyper-calvinism was favorable to the introduction of his principles. The people had become weary with hair-splitting sermons about predestination, God's sovereignty and the human will. One extreme begets another, and from extreme Calvinism on the one hand, many went over to extreme Arminianism on the other. Mr. Campbell's new views on these subjects suited them admirably.

3. His opposition to missions made him popular with many people. It encouraged their avarice. They loved money and they hated to give it to religious purposes, and when a man of learning and talent like Mr. Campbell advocated their side of the question, they were encouraged to continue in their stinginess.

4. His opposition to creeds and his plea for union on the Scriptures—with no other article in their faith than this, that Jesus is the Messiah—was a plausible theory and attracted many to his standard.

5. The terms of admission into their churches were very easy. The candidate was not required to profess any conviction of sin or any godly sorrow on account of it. All that he was required to do was to make the good confession, be immersed for the remission of sins, and then he had a sure title to heaven. He was told not to wait for any feeling, that an experience was all a delusion, be baptized and then he would be a new creature.

With these causes operating on the side of the Reformation, it is not surprising that the belivers in this system multiplied rapidly. The ancient gospel had been ex-

humed from the rubbish of centuries, and men saw things now with a clearness and distinctness they never experienced before.

CHAPTER XII.

Campbellism now began to assume a definite form. All over Northern and Central Kentucky Mr. Campbell had his adherents, and they read, as devoutly as Moslem ever read his Koran, the *Christian Baptist.* Week after week it paid its welcome visits, bringing light and comfort and joy. Mr. Campbell's interpretations of Scripture were regarded as infallible, and they were relied upon with implicit confidence. They had learned a new speech, no longer speaking the language of Ashdod. They were right, and that they knew full well, for they went by the "book." Half-grown boys and girls were thoroughly imbued with the spirit of the Great Reformer, and were ready at all times to discuss with you the peculiar doctrines of the ancient gospel. The vail was lifted, and they could explain any thing in the Bible. We have heard that one of the proclaimers of the Current Reformation visited a certain city and edified the people with a series of his discourses. He announced one evening that he was ready to answer any question suggested by the Bible, and that he would be happy to give them any information, that he was familiar with the Bible, and that its difficulties were all removed. When he had finished, a tall, green-looking fellow arose in the congregation and, approaching the speaker, addressed him thus: "Stranger, I am mighty glad you have come around this way; there is one thing I have

been trying to find out for a long time. You remember the angel that stood with one foot upon the water and the other upon dry land? Can you tell me how much cloth it would take to make him a pair of breeches?" The proclaimer gracefully retired. The friends of Mr. Campbell were very busy in the dissemination of their principles. From the great leader at Bethany to the boy of fifteen summers there was unceasing activity. Every one of them was full of light and knowledge, and their hearts burned within them to communicate their doctrines to others. Whenever an opportunity presented itself, either in public or in private, they were discussing the topics suggested and developed in the *Christian Baptist*. They were as strong as Sampson, who slew a thousand Philistines with the jaw-bone of an ass; they felt that one could chase a thousand and two could put ten thousand to flight.

Their numbers increased, and some were found in almost every Baptist church in the State, at least in Northern and Central Kentucky. The turbulent and disaffected were drawn into their ranks, also many amiable and excellent people, who had not given the subject a thorough investigation, or who, from the ambiguity of Mr. Campbell's positions, were unable to distinguish between truth and error. Campbellism raged like an epidemic in many parts of the country. The people were wild. There was strife and discord in the churches. Bitter feelings were engendered and hostile parties were arrayed one against the other. The humble, pious, peace-loving members mourned over the desolations of Zion, and by the rivers of Babylon they sat down and wept. Such men as Walter Warder, William Warder, Silas M. Noel, John Taylor and John S. Wilson saw the evils

that beset our churches, but they wept and labored on. They saw the storm that was gathering—they felt that the danger was imminent—but they hardly knew what to do. They did not see how they could beat back the tide that seemed to be sweeping all before it. They appeared to be paralyzed, and especially was this the case with Walter Warder and Jeremiah Vardeman. They thought it would be more prudent to modify and direct the course of the Reformation than to give it a direct and decided opposition.

Walter Warder remarked to Mr. Vaughan that "he thought it better to agree with Mr. Campbell as far as he could conscientiously than cause a rupture in the denomination by openly opposing him." These men were gentle and peaceable in their dispositions, and were greatly distressed over the condition of the churches. They prayed for the peace of Jerusalem and for a season of refreshing from on high. They had waited long for a blessing, and at length God heard their prayer and the revival began. In the fall of 1827 the good work commenced. Ministers preached with unusual fervency and power and the people listened with deep interest, and large congregations assembled everywhere to hear the gospel. In the following winter and spring there were large additions to the churches. The brethren were so much absorbed in the revival, so overjoyed on account of the success of the gospel, that the Campbellite controversy was forgotten for a season. All over the state there was a glorious work of grace—such a revival as had not been witnessed since the great awakening of 1803. The Reformers who were still in the Baptist churches labored hard to bring over the young converts to their peculiar views. Shortly after their conversion, and while their hearts were warm

and tender and easy to be impressed, they used every effort to instill their notions into their young minds. The older ministers were unsuspecting and off their guard, and before they were aware of it, many had embraced the doctrine of Mr. Campbell. While the Presbyterians were the sufferers in the revival of 1803, the Baptists were the especial sufferers in the revival of 1827–'28.

When Mr. Vaughan returned from Ohio to Mason county, Kentucky, in the fall of 1828, he found the Baptist churches of Bracken Association in the greatest confusion. During the great revival that was just subsiding there had been about seven hundred additions to the churches of that association. Walter Warder had, under God, been the most efficient instrument in the accomplishment of this work. Vardeman also had been an active and successful laborer in this field. These men possessed only a limited education; they were quiet, peace-loving men; humble in their pretensions, and much averse to strife and controversy. The doctrines of the Reformation were set fortn so ambiguously that they did not understand them. Mr. Campbell was still a member of a regular Baptist church. They had witnessed his victory over McCalla in his Washington debate; they admired his learning and talents and loved him as a brother. These circumstances made them so tolerant toward the Reformation that they were accused, with some show of justice, of favoring its principles. This accusation, it is now believed, was unjust, and it is certain that neither of them had any real sympathy with the spirit of the Reformation. The probability is that as they had not comprehended its real purposes, they had come to no definite conclusion on the subject, and therefore neither advocated nor opposed it. They were both men of great popu-

larity in the denomination, and their prompt opposition to it would have greatly retarded its progress, or their advocacy of it would have greatly increased its influence. Their silence had an unhappy effect, for the friends of the Reformation were active and doing all in their power to build up their cause, so that in less than a year after one of the most wonderful revivals of religion that had ever occurred in the state, it had degenerated into a babel of confusion, wrangling and strife. It seemed like Campbellism would sweep the whole land. Neutrality could no longer be maintained More than half the young and a multitude of the older church members had been carried away. Vardeman and Warder were still silent and it seemed uncertain which side of the controversy they would espouse.

Such was the condition of affairs when Mr. Vaughan returned from Ohio. These men to whom we have just alluded were his personal friends, and we would be doing them no injustice to say that he was greatly their superior in strength of intellect and in biblical knowledge. He had been for twelve months away from the scenes of conflict, and there coolly and at his leisure he had studied the principles of Campbellism. He had been able to penetrate the fog by which Mr. Campbell had shrouded the principles of the ancient gospel, and while in some points they were right and in harmony with his own views, but in a number of vital points he was satisfied that they were radically wrong. So soon as he returned to his old home he comprehended the situation. Not a moment did he waver. Promptly and boldly he attacked the system and exposed the fallacies of the Reformer of Bethany.

Mr. Vaughan had just attained his forty-third year and was in the meridian of his strength. His clear, penetrat-

ing mind grasped the whole subject, and with a strong and ready utterance he battled for the right. Mr. Campbell was well acquainted with him personally, and had said that he was the clearest-headed man in the state of Kentucky.

It seems that God had raised him up for the defence of the truth, and now he entered upon the most important work of his life. The system that he opposed seemed to him to be destitute of all spirituality. It was a kind of head religion. There was no work of the Holy Spirit necessary to regenerate the soul—to produce conviction, repentance and faith. All that was required of the sinner was simply to say that he believed that Jesus Christ was the Son of God and then be immersed; then his sins would be forgiven and he was in the kingdom of God. It was "do and live," and not "live and do."

It has been said by competent judges that Mr. Vaughan's defence of the work of the Holy Spirit in the regeneration of the sinner was as able as any that has ever been made in this commonwealth.

His first public efforts in this direction were made at Lee's Creek Church, Mason county, where he had been at one time the regular pastor. When he resigned the care of this church on his removal to Ohio, they called to the pastorate Blackstone L. Abernathy, who soon afterwards became an ardent Campbellite. When Mr. Vaughan visited this church, shortly after his return to Kentucky, he found it in a very disordered condition. Abernathy had led off a majority of its members into the new doctrine, and the older members, who did not understand what it was, were wavering and in trouble. In a sermon Mr. Vaughan exposed the heresies of the Reformation, and defended in a masterly manner the doctrine of or-

thodox Christianity. This drew the line distinctly between the Baptists and the followers of Mr. Campbell, and these differences became distinct and well defined.

. The next place he visited was May's Lick, where Walter Warder was pastor. There, in two sermons, justly considered the ablest of his life, he exposed in detail the errors of the Campbellite system. This timely effort saved the church at this place. About fourteen years after this Mr. Neal Waller, a prominent member of the Reformation, said to Mr. Vaughan: "If it had not been for you this country would all have gone with the friends of Mr. Campbell. God will hold you accountable for it at the day of judgment." "I am willing to account for it," promptly replied Mr. Vaughan.

Mr. Waller's statement was doubtless in a great measure correct, and it is the candid opinion of those acquainted with the history of those times that the Baptists of Northern Kentucky owe more to him than to any other man their deliverance from Campbellism.

After the delivery of his sermon at May's Lick, Walter Warder no longer hesitated, but came out boldly against the Reformation. He was popular and influential, and doubtless contributed much to stay the progress of error. He was a little late in defining his position, but not too late to do good.

Elder John Augustus Williams, in his life of Elder John Smith, makes the following allusion to Walter Warder and William Vaughan:

"It was generally believed that, had these two popular ministers accepted the *Ancient Gospel*, Bracken, like North District, would have gone almost bodily into the Reformation." Jeremiah Vardeman, after he had heard the exposure of Campbellism by Mr. Vaughan, also ceased

vascillating and took decided ground in favor of the old principles. The controversy in the Baptist churches was now conducted on better defined grounds, and the antagonistic parties seemed to have a better understanding of each other's sentiments. During the same fall Mr. Vaughan visited an association in Ohio and preached a powerful sermon on "Spiritual Illumination." Elder Thomas Campbell, the father of Alexander, was present and preached in the afternoon. In the course of his remarks he made the following allusion to this discourse: "We have been listening to a great philosophical discourse, well conceived and elegantly delivered—a splendid display of Fullerism and not worth a straw." During this fall Mr. Vaughan was again invited to the care of the Augusta church. He accepted the call and preached for them once a month for a year. In the following winter he and Walter Warder were invited to Millersburg, Kentucky, to ordain John Holiday to the work of the gospel ministry. Being acquainted with Mr. Holiday's religious sentiments and knowing that he was sound in the faith, they determined to say nothing during the meeting about the Current Reformation. They had grown weary with the strife in which they had been forced to take part so constantly. They thought of the peaceful hours they had enjoyed before this unfortunate controversy had arisen and they longed for the time when brethren would once more dwell together in unity. They hoped that nothing would occur at this meeting to mar their religious enjoyment. But they were doomed to disappointment. When they reached Millersburg they found that Jacob Creath, one of the shrewdest and most artful champions in the ranks of the Reformation, was already on the ground. He came without an invitation

and wished to take part in the ordination services. This being refused him, he announced that he would preach that night. Mr. Vaughan had exposed Campbellism so faithfully in the bounds of the Bracken Association that Mr. Creath did not think it necessary to conceal any longer the principles of the New System. He preached boldly and unequivocally, perhaps for the first time, the doctrines of the Reformation. Mr. Vaughan felt that it was his duty to reply, and so on the following day he preached a sermon two hours and three-quarters in length, in which he triumphantly refuted all the positions held by his adversary, and exposed with an unsparing hand the fallacies of Campbellism. This sermon, through the blessing of God, was the means of preventing the Millersburg Church from going over to the Reformation. With reference to the contest, Mr. Erwin, a Campbellite preacher who was present, said: "Creath came like Goliath of Gath, with a coat of mail, but was defeated."

The above is one instance out of many of the conflicts between the Baptists and the followers of Mr. Campbell that occurred during those times. These controversies were useful, for they elicited truth, and through them the lines between it and error were clearly ascertained.

The excitement and confusion in the Baptist churches growing out of the Campbellite doctrines seemed to increase every day. In many churches there were two parties, one for Mr. Campbell and one opposed to him. Bad feelings were engendered and divisions seemed to be inevitable. It was the conviction of the best and most conservative men in the denomination that the churches ought to be purged of the leaven of Campbellism—that the lines should be drawn and the disaffected

cut off from their fellowship. It was a painful duty, but faithfulness to God demanded that it should be performed. Their churches could not prosper, for "how can two walk together except they be agreed."

We will now point out briefly how these separations were accomplished:

Alexander Campbell, when he withdrew from the Redstone Association, united with the Mahoning Association, of Ohio. Through his influence that body became thoroughly imbued with the doctrines of the Reformation, and on that account the Beaver Association, of Pennsylvania, in August, 1829, withdrew from her all fellowship on the ground that she had departed from the fundamental principles of the gospel. A copy of these resolutions was sent to Reverend Silas M. Noel, D. D., of Frankfort, Kentucky, and the church at that place immediately sent up a request to the Franklin Association, which was about to assemble at the Forks of Elkhorn meeting-house, in Woodford county, that the charges of Beaver against the Reformers should be indorsed and published by the Association. Franklin, after due consideration, not only complied with that request, but advised all the churches in her connection to follow the course pursued by the Beaver Association and discountenance the errors of Campbellism. These errors and corruptions were set forth in the following terms:

"1. They, the Reformers, maintain that there is no promise of salvation without baptism.

"2. That baptism should be administered to all who say that they believe that Jesus Christ is the son of God, without examination on any other point.

"3. That there is no direct operation of the Holy Spirit on the mind prior to baptism.

"4. That baptism procures the remission of sins and the gift of the Holy Spirit.

"5. That the Scriptures are the only evidence of interest in Christ.

"6. That obedience places it in God's power to elect to salvation.

"7. That no creed is necessary for the church but the Scriptures as they stand; and,

"8. That all baptized persons have the right to administer the ordinance of baptism."

These resolutions were sent to the South Benson church, Franklin county, Kentucky, where there was a considerable party in favor of Mr. Campbell, and after a lengthy discussion between George Waller on the one side and Jacob Creath, Sen., on the other, they were spread upon the records of the church. The minority was so much incensed by this action that they met and, with the assistance of Jacob Creath, Sen., and his nephew, Jacob Creath, Jun., constituted themselves into another church. The majority, regarding this matter as schismatic, at their regular meeting in February, 1830, unanimously excluded them from the Baptist church at South Benson.

The work of separation had begun in earnest. A called meeting of the North District Association was held at Lulbegrud, Montgomery county, and Thomas Boone was chosen moderator. A committee was appointed to examine the records, correspondence, decisions and reports of the North District Association from the day of its constitution, in 1802, to its last session at Unity in 1829, and to report such results as they might deem to be of interest to the council. In due time the committee made the required examination and reported in substance as follows:

"1. That the constitution of the North District Association makes it the duty of the Association to have a watch-care over the churches and gives it the right to withdraw from such as act disorderly.

"2. That the Association exercised this watch care over both churches and preachers until their session at Cane Spring, in 1827.

"3. They find that at that Association, Lulbegrud complained of a new mode of breaking the bread when administering and receiving the Lord's supper; but the Association neglected to notice the conduct of such churches.

"4. They find also that in the year of 1829, Goshen complains to the Association of new forms of words adopted and used in the administration of baptism, &c.; and yet, though the church requested it, no attention was paid to the request.

"5. They find also that Cane Spring complained to the Association, in the same year, and no attention was paid to her complaint.

"6. In 1829, Lulbegrud again complains that in consequence of changes taking place among the churches, respecting the administering and receiving of the Lord's supper and other matters, she should not commune; and yet no attention was paid to her complaint."

This meeting then adjourned to meet at Goshen on the fourth Saturday in June following. Elder David Chenault was elected moderator and James French, clerk. The following questions were then raised and promptly answered:

"1. Has North District, by abandoning the supervisorship of the churches and preachers, departed from its constitution? Answered in the affirmative.

"2. Has a church, that takes upon itself the right to introduce and practice usages, unknown among the churches of Elkhorn and South Kentucky Associations at the time of their union, departed from the constitution and gone out of the union? Answered in the affirmative.

"Our reasons," said they, "for deciding that North District Association has departed from its constitution are contained in the proceedings of the meeting at Lulbegrud in April last. In point of doctrine these departures from what was believed in the churches of either Elkhorn or South Kentucky Association, at the time of their union, are so entire that to attempt an illustration throughout would be too long and tedious a writing. They even deny the special operation of the Spirit in quickening the dead sinner. And by way of ridicule they ask: 'Where did the Spirit hit you? Was it on the shoulder or under the fifth rib?'

"As to departures from church usage, they are so general that if any one thing in church customs, as practiced in the churches of Elkhorn and South Kentucky Associations, at the time of their union, remains unchanged, we know not what it is. Constituting churches, ordaining preachers, eating the Lord's supper, words of baptism, the action of putting under the water in baptism—all are varied. Can it be thought strange that these innovations, all beating on the churches at once, should produce distress, confusion and schisms."

We have not the space to give all these proceedings at length, but before they adjourned, by resolution they declared themselves withdrawn from all churches that had departed, as before alleged; but that their fellowship was not to be considered as broken with their ministers or in-

dividual members who were content with the former usages of the churches.

The course pursued by the North District Association was soon followed by other associations. Franklin took decided ground against the innovations of the Reformers. Dr. Noel presented a circular letter, from which we make the following extract:

"As an Association we shall deem it our duty to drop correspondence with any and every association or church where this heresy is tolerated. Those who say they are not *Campbellites*, and yet countenance and circulate his little pamphlets, are insincere—they are to be avoided. When they say they are persecuted because they 'will not swallow the Philadelphia Confession of Faith,' you are not to believe it, for no church has called one of them in question on that point, so far as we know. It is not so much their objection to this book as *our* objection to their confession of faith that makes the difference."

This letter was adopted by the Association and ordered to be printed and circulated among the churches of that body.

Elkhorn next showed herself true to "the faith once delivered unto the saints." She met on the second Saturday in August, 1830, with the church at Silas, Bourbon county, and, after much violent opposition on the part of the Campbellites, adopted the following resolutions:

"1. That the church at Versailles be dropped from further correspondence with the Association.

"2. That the church at Providence be dropped from further correspondence with this Association, for nonconformity to the rules, and for receiving into her membership a preacher, Jacob Creath, Jun, who in faith and practice departed from her constitution, and who has

taken part in constituting minorities who also have thus departed."

North District Association had split in twain, and each party was present with letters and messengers, and each one claiming to be the legitimate body. John Smith represented the Campbellites, and Reuben McDonald and others the Orthodox party.

The question now arose: "Which body of Baptists shall be recognized by Elkhorn as the North District Association?" Smith fought hard for a seat, but the Association adopted the following resolutions:

"WHEREAS, It appears that two communications from North District have been sent to this Association, showing that a split has taken place in that body;

"*Resolved*, Therefore, that the ten churches, which met in council at Goshen meeting-house, on the fourth Saturday in June, 1830, and in their minutes declare that the rest of the churches have departed from her constitution in faith and practice, be recognized as the North District Association, and that our correspondence be continued with them as heretofore."

Then followed the meeting of the Tate's Creek Association, which occurred on the fourth Saturday in August, 1830. The messengers composing this body unanimously resolved to withdraw all fellowship from every church and association that favored the Campbellite heresy.

Within the Bracken Association matters had come to a crisis. May's Lick church was in confusion. The members of this body who adhered to the grand old doctrines of the gospel determined that they would withdraw from the adherents of Mr. Campbell. They accordingly drew up and published the following resolution and protest, and thus compelled every one to show his colors:

"Our church being in a state of painful confusion, resulting from attempts by Alexander Campbell and others to produce a *reformation* in society, as they have been in the habit of calling it—among other things denying the direct influence of the Spirit until after baptism, contending that persons professing faith in Christ shall be baptized, for the purpose of actually receiving forgiveness of sins—denying and, rather, ridiculing what we call Christian experience, in part at least, namely, a burdened heart on account of sin, and sensible manifestation of God's pardoning mercy by faith in the blood of Christ; slandering the Baptist society by saying that they are in Babylon—against which sentiments, and many others referred to by them, we solemnly protest; also against the conduct of the Campbells, Creaths, Smiths and others, who, in May, undertook to administer the Supper in our meeting-house—a number of our brethren joining in that thing without the authority of the church—some, likely, without thinking of the wounds they were bringing on their brethren. Our brethren, a number of them, also, have been encouraging preachers to occupy our meeting-house that many of us believe to be Arians, knowing they were trampling on our feelings, which we conceive to be contrary to good order. We have made every effort to place them and us on ground that we can live in some degree of peace, but in vain; and we are now compelled to adopt the following resolution:

"'That all of us whose names are hereunto subscribed, protesting as above named against the Reformation (falsely so called), are willing and determined to rally around the original constitution and covenant of the church, which has never been disannulled—associating them with the principles of the union between the Regu-

lar and Separate Baptists—which were adopted by the Elkhorn Association when this church was a member of that body, and according to which we have acted ever since, which is a fact as relates to Baptists generally, thereby occupying precisely the same ground we did before the confused and confusing system of things that has destroyed our peace and the peace of many other churches among us, and that no person shall be considered a member of this church who will refuse to acknowledge the above by subscribing their names, or causing them to be subscribed, or who will encourage the above-named Reformers.' "

Thus the split occurred in the May's Lick church; and Bethel, within the same association, also divided. The Bracken Association met in Washington, Mason county, on the first Saturday in September, 1830. This was one of great interest to both parties. The Reformers had been so active and busy that to a casual observer they seemed to be greatly in the majority. They were very anxious to remain in the denomination and control it. The period had now arrived when their comparative strength could be tested in the Bracken Association. When the ballots for Moderator were counted Mr. Vaughan was declared elected. This was a test vote, and showed that the strength of the denomination still adhered to the ancient landmarks.

Each party in the May's Lick church presented a letter, each claiming to be the church; and so did the two parties of the Bethel church. In regard to them the Association made the following decision:

"1. The church at May's Lick having divided, and each party presenting letters to the Association, claiming to be the original church;

"*Resolved*, That the majority be recognized as such; the minority having embraced a system of things called *Reformation*, thereby departing from the principles of the United Baptists in Kentucky and of the Association.

"2. Two letters also having been received from the church at Bethel, both claiming to be the original church. and it appearing to the satisfaction of the Association that the majority of the church have departed from the original principles of the United Baptists and of this Association;

"*Resolved*, Therefore, that the minority be recognized as the church."

At the same session of this body the following Circular Letter was adopted, which we reproduce entire. It is supposed to have been written by Walter Warder:

"DEAR BRETHREN—In addressing you at this time, we lament to have to say that a dark and gloomy cloud o'erspreads our horizon, unequaled since the establishment of the Baptist Society in Kentucky. Associations and churches are dividing and, of course, peace and harmony have departed. Our meeting has in some respects been unpleasant, several of our churches having separated, and each party presenting its claim to be the original church; also a separation in the North District Association, both contending to be the Association.

"What we have done respecting the above churches and Association, the minutes will show. We rejoice to find from the great body of the churches that they were alive to their situation, and were disposed to maintain original principles and practices, believing them to be in accordance with the spirit and letter of the word of God. We do believe that the breaking down of our churches and the infraction made in the Associations have been

produced by the innovations of Mr. Campbell and his admirers. We were in peace and harmony before they came amongst us. The manner in which they speak concerning the divine influence of the Spirit on the human heart, the making baptism the regenerating act, and the actual remission of sins to the believer in baptism, concerning experimental religion, the church being in Babylon, etc., is such that we confess that if it be the gospel of Christ, and the way the Lord brings sinners to the knowledge of the truth, we have it yet to learn. This system being extensively propagated by the Bethany editor, and by many active and able advocates, tending to produce a revolution in our churches, called forth the efforts that our preachers and brethren have been compelled to use to maintain not mere matters of opinion, indifferent in themselves, but the grand fundamental truths of the gospel of Jesus Christ, and to resist the inroads making amongst us. And we want it to be distinctly understood that, so far as we know, none of the preachers or churches that are endeavoring to maintain original principles are contending for any thing but what is common among the Baptists.

"We suppose had we been willing for the revolution to go on till it had brought into our churches and to our communion tables every thing that has professed faith in Christ, and been baptized for the remission of sins, regardless whether they were Arians, Socinians, or any thing else, they would have been satisfied. But this we could not do without making shipwreck of faith and a good conscience. And as the constitution of this Association requires us to consider the interest of the churches in general, and bear testimony against any cause that may affect their union we have deemed it expedient to notice this subject.

"It is to be lamented that you are surrounded by difficulties. Some of the churches have been compelled to separate from those of their body who were engaged in the cause referred to; of course they can not invite to seats with them either in their church meetings, or at their communion tables, those persons; and neither can they the members of their sister churches who are zealously engaged to promote the above system. You will at once see that disunion with your Baptist brethren at home and abroad (for the North Bend Association has already dropped correspondence with us, on account of our countenancing as they suppose, the errors to which we refer) will be the result. In this difficult case, we can only say, if you can have any ground to hope they can be reclaimed, spare no pains to do it. But we are apprised that the case is a very hopeless one. If you think that can not be effected, invite them, inasmuch as differences are such that you can not live together, to leave you and put their reformation in practice, but if refused, you will be compelled to separate them from you in the best way you can. We pray that the Lord may enable you to act with that firmness, wisdom, and harmlessness that should characterize the followers of the meek and lowly Savior. Never was there a time when we should search the Scriptures with more diligence, watch and pray more than now. Let us endeavor to learn the lesson taught by our Savior, that 'being reviled, not to revile again; being defamed, to entreat.' For in vain we may contend for the faith once delivered to the saints if we do not cultivate the Christian virtues in our souls and attend to the duties of Christianity in our lives. In guarding against extremes on the one side, there is danger of running into the opposite. Truth in its own native dress always shows to

the best advantage. Let us prize it highly, and practice it constantly. Duty, honor, and interest should urge us to be habitually pious. He who calls us to holiness has the highest claim. We rejoice to acknowledge that we are not our own, but are bought with a price, and therefore are bound to glorify Him in our bodies and spirits which are His. How honorable to be like the blessed Savior and to be employed in his service. 'If any man serve me, him will my Father honor.' And what comfort results from walking with the Lord as Enoch did. 'If ye keep my commandments ye shall abide in my love.' 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord,' is the charming declaration of Paul the aged. Knowing the Lord reigneth, we exhort you to put your trust in him and look for a brighter day when all sorrows shall be brought to a perpetual end—love, peace and harmony will forever abound. The Lamb that is in the midst of the throne will feed us, and lead us to fountains of living water, and God shall wipe away all tears from our eyes. Comfort yourselves with these things, and may the God of peace be with you. Farewell."

The tone of this circular letter is decided, but it is couched in gentle language and breathes the spirit of genuine Christianity. The separation was inevitable and it was best for all parties that it should be accomplished. Church after church divided, and it was not long before the Reformers became a distinct sect.

CHAPTER XIII.

It seems sad that our Baptist churches were compelled to withdraw from the followers of Mr. Campbell—but it was a case of absolute necessity, and if there is blame any where, it must attach to that party. By their unscriptural innovations they had sown discord in our churches, and by putting them away, those who adhered to the old principles had fulfilled the apostolic injunction, "To mark them that cause divisions and offences, and avoid them."

Conspicuous among the propagators of Campbellism in Northern and Central Kentucky was John Smith, familiarly known as "Raccoon" John Smith. He was very active in visiting various associations and whenever any proposition was made to withdraw from the Campbellites he opposed it with might and main. His object, we have no doubt, was to hold the churches together as long as possible in order to increase the number of their proselytes, for he and his colleagues knew that when the lines were distinctly drawn, it would be a difficult matter to break the ranks. Smith was a good man, we have no doubt, and we can not say aught against his moral character; but he had gone over completely to Alexander Campbell, and he was a most zealous champion of the new order of things. He was very successful, too, and it is a great pity he ever imbibed his heresies.

Mr. Vaughan and he ever since their first acquaintance

had been on terms of personal friendship. Although they were now as wide apart as the poles on various points of doctrine, there was nevertheless the best state of feeling between them. In fact they were a good deal alike in some respects. They both possessed strong native intellects, with a good share of wit that sometimes séemed to border on roughness. They would occasionally indulge in passages of wit at each other's expense; sometimes one would have the advantage and then the other. At a certain place Mr. Vaughan heard Smith preach, and he ingeniously labored to establish his peculiar views. After the sermon, Smith asked him how he liked it.

"Well, John," said Mr. Vaughan, "your sermon reminded me very much of a story I once heard about an Indian. One day he entered a white man's grocery, and being very anxious to get a drink and having no money to buy it with, he went up to the keeper of the grocery with this tale: 'I will give you a deer I have just killed if you will let me have a pint of whisky.' Says the white man: 'Where is it?' 'Up the creek,' replied the Indian, 'by a big oak tree.' 'I'll do it,' says the white man, and gave the Indian the whisky. Presently he went out to look for the deer, but it could not be found. The Indian had deceived him. Meeting him a few days afterwards, he said to the Indian: 'You lying rascal! you have swindled me out of my whisky—there was no deer there.' 'Well,' says the Indian, 'didn't you find the creek?' 'Yes.' 'Didn't you find the oak tree?' 'No.' 'The deer?' 'No.' 'Well,' says the Indian, 'two lies for one truth, pretty well for an Indian,' and then walked off, very unconcernedly. John, that is about the way with your sermon." Smith took it all in good part and had nothing more to say.

The movement which brought about the separation of

the Baptists and the Reformers stirred the wrath of the latter to its very depths. As Mr. Vaughan was particularly conspicuous in Bracken Association in his opposition to Mr. Campbell, he was the especial object of their denunciations. Jacob Creath attacked him in *The Budget*, and Alexander Campbell caricatured him in the *Millennial Harbinger*, under the appellation, "The Bracken Moderator."

All this abuse did not affect him in the least. He never swerved a hair's breadth from his principles, but wherever he went he preached the pure old Gospel of the Bible; exposed on every appropriate occasion the errors of Mr. Campbell, and labored with unwearied devotion in confirming the churches in the principles of sound doctrine.

After these divisions had been accomplished, peace reigned in our churches, and since that time many of them have been blessed with wonderful prosperity. The application of the knife is often painful, but in many cases this is the only way to effect a cure.

Mr. Vaughan having served the church at Augusta for one year, declined another call, and accepted the care of the church at Carlisle, Nicholas county, Kentucky, for one Sunday in a month.

In 1830 he agreed to preach to the Bethel church, Fleming county, Kentucky, giving the same time to her that he did to the Carlisle church.

He and Walter Warder had constituted this church about five years before, when she called to her pastoral care Elder John Caliman. Mr. Caliman, who had once been a Methodist, had made another change and had gone over to the Reformers. Mr. Vaughan now took the oversight of it, with the hope that he could again build it up.

In the same year he accepted the care of the Falmouth church, Pendleton county, Kentucky, for one Sunday in a month. He was now serving three churches, working at his trade and opposing with all his power the encroachments of Campbellism. He was thus making a bare support, but he was full of hope and courage.

In the year 1831, through the influence of Elder James E. Welch, late of Missouri, he was appointed General Agent for the American Sunday-school Union, for Northern Kentucky. His salary for the first year was $400, and after that $500 per annum.

This was comparatively a new enterprise among the Baptists, and encountered at the hands of some of them considerable opposition. Even Walter Warder, as good a man as he was, at first gave the work "the cold shoulder." This was because it was something new and he did not understand its real object. After he had heard the subject discussed in its various bearings his prejudices were removed, and he became its cordial supporter. The Old School or Anti-nomian Baptists were decidedly hostile to its operations. During one of his tours he passed through Grant county, lecturing on Sunday-schools and establishing them in various neighborhoods. At one place an Old School Baptist gave him fifty cents for his mission, and this coming to the ears of his brethren they summoned him before the church to give an account of himself for thus helping on the work of the devil. He would make no acknowledgements, and so they excluded him without any more ceremony.

He continued in this work about two and a half years, and considering the opposition he met with his success was remarkable. He visited a great many localities where such a thing as a Sunday-school was never dreamed of; he

there discussed the enterprise in all its bearings, and before he left, very likely a school would be organized. During the time he was connected with the work he established about one hundred schools, and thus laid the foundation for the accomplishment of much good. From that comparatively small beginning has grown up our present Sunday-school enterprise, which has established hundreds of schools, and gathered into their fold thousands of children. Hundreds of these children have been converted through the influence of their early training and are now numbered among the redeemed.

Many of the neighborhoods that he visited were newly settled and the people were rude and uncultivated. Particularly was this the case in that region of country bordering on the mountains. Here they were poor and some of them destitute of the necessaries of life. One day he dined with a Methodist preacher in Lewis county, and the fare consisted of a pitcher of water, a plate of corn-bread and a few slices of broiled middling. The lady of the house attempted to make an apology, but her husband stopped her short by saying, "If they could stand such fare all the time, Mr. Vaughan could certainly put up with it for one meal."

On another occasion he was requested to stop and preach a funeral. He did so, and as the weather was warm he commenced the services at a stand away out in the woods. The congregation was large and every thing proceeded very well for a time, but after he had gotten about half through his discourse, a rough, dirty-looking fellow entered the congregation and took his seat under a large tree. He had been in a fight out in the harvest-field, and presently the man with whom he had the difficulty followed him to the meeting, and as soon as they

caught sight of each other they renewed the battle with increased energy. Great excitement prevailed, and a woman, wife of one of the parties, jumped up and shouted at the top of her voice, "Give it to him, Bill! give it to him, Bill!" Finally the combatants were separated, and Mr. Vaughan, unable to allay the tumult, adjourned the meeting to a neighboring cabin, where the services were concluded without further disturbance. This was a disgraceful scene, but it shows the state of society at that time in some portions of our commonwealth. There is one thing we will record to the credit of that community. Those disturbers of the peace and of religious worship were promptly arrested and fined to the fullest extent of the law.

We will record one more incident that occurred during his Sunday-school agency. In traveling through Pendleton county, his road for a number of miles traversed a dense wilderness. The undergrowth was so thick he could only see for a few feet into the forest. He was mounted on a very fine horse that moved proudly under the saddle. Happening to look back he saw a very rough looking man a little distance behind him walking rapidly, as though he were trying to overtake him. Not liking his looks, he quickened his horse's pace, and then, after he had gone about two or three hundred yards, he looked back again, and there was that villainous-looking fellow still at his horse's heels. His speed was increased considerably but the man still kept close behind. He then pressed his horse into a gallop and left his pursuer far out of sight.

On arriving at his appointment an hour or two afterwards, he related the circumstance to one of the brethren. He told him he thought he had made a lucky escape, that he knew the man and that he was a very desperate char-

acter. He had no doubt but that he intended to murder him, take his horse and money and decamp for parts unknown. Mr. Vaughan praised the Lord for his deliverance.

In the year 1832, while still engaged in the Sunday-school work, he purchased a little farm in Fleming county, in the neighborhood of Bethel church, and about two miles from the little village of Elizaville. It was also about six miles from May's Lick and about twelve from Washington.

It was in a good community, and the soil was new and fertile. It had been about four years since he sold his little place in Mason county, and it was doubtless a source of great pleasure to him that he was once more the owner of a home. He was raised in the country and always had a taste for agricultural pursuits.

After his removal to Fleming county, he labored for several years as Sunday-school agent, and at the same time was pastor of the three churches above referred to, to-wit: Falmouth, Carlisle, and Bethel. After serving the Falmouth church for a year or two, he resigned and preached once a month to the church at Paris for about a year.

In the fall of 1835 he accepted the position of general agent in Kentucky for the American Bible Society, at a salary of $600 per annum. That was a liberal salary for any man to receive at that time for religious services, and he now had the prospect of sustaining his family in better style than it had ever been his privilege. But this prospect was soon blighted. Only six months had elapsed when the executive board of this society passed a resolution to withhold their aid in circulating Mr. Yates' version of the New Testament, because the word *baptizo* was

translated by a word which means to immerse. This caused the Baptists to withdraw from the society, and Mr. Vaughan resigned his agency.

While he was acting as agent for the above society, he visited Bloomfield, Nelson county, Kentucky, and preached once or twice to the Baptist church in that place. This was in January, 1836. They were without a pastor and being much pleased with his efforts, shortly after this they gave him a call to preach for them twice a month. After giving the matter a prayerful consideration, in the following April he accepted their invitation.

As Bloomfield was a hundred miles distant from his home in Fleming, it became necessary for him to move with his family to that vicinity. He had not been in Fleming more than three and one-half years, and was just getting his place in such a condition that he could live upon it with comfort. But he had decided to go, for he believed that the finger of God was in the matter, directing him to his new field of labor. Accordingly, he sold his little farm for nearly double the amount it cost him, and bidding adieu to many dear old friends in upper Kentucky, he started for his new home, near Bloomfield.

On arriving there, he says, "I was deeply oppressed with melancholy and terrible forebodings." Some dark shadow seemed to hang over his spirit and he was overwhelmed with unaccountable sadness. This was so strong that he could not shake it off by a simple effort of his will. It seems that "coming events cast their shadows before." Only a few days after the family had arrived at their new home, his third daughter, Ann Davis Vaughan, was taken violently ill. She was only eighteen years of age, very beautiful and endowed with unusual powers of intellect. She had attended for several years the school of Mrs.

Lawson, in Elizaville, an elegant and highly cultivated lady, and under her training she had become well versed in the English branches. She also studied French with this lady and had made some proficiency in that language. She was full of life and was the light and joy of the household. A young physician in Northern Kentucky had been a suitor for her heart and hand; he was accepted, and they were to have been married in a few months. She was almost idolized by her parents; but alas! her time had come, and "she had sought her chamber to lie down and die." Her disease rapidly grew worse and in less than two weeks from the time she was attacked she had breathed her last. It was a sad bereavement to her parents. Their grief was intense. It was so hard to part with one so beautiful and young, and lay her away in the cold grave, never to see her loved face again. Mr. Vaughan had a violent chill, and narrowly escaped a severe attack of fever; but putting his trust in Him "who doeth all things well," he gradually rallied from the stroke. He had some hope though not as well grounded as he could wish that she had passed into a glorious immortality. She had never made a public profession of religion, but during her last illness she gave some indications that she was concerned about her soul, and the last words that trembled upon her lips were "heaven!" "heaven!" "heaven!" We can not but indulge the hope that she is with her Savior.

In making a record of her death Mr. Vaughan wrote these words: "Be still and know that I am God." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Mr. Vaughan was very cordially received by the church at Bloomfield, and he entered upon his work with flatter-

ing prospects of success. But he was subdued and saddened by the affliction he had recently passed through, and as he thought of his beloved daughter he shed many a tear. But this was not in a murmuring spirit, for he could say from the heart, "Not my will, but thine, Oh, God, be done."

When he moved to the Bloomfield neighborhood there was living in the village a "hard-shell" Baptist preacher named Enoch Taber. He was destitute of all gentlemanly feelings, and had conceived a very great dislike for Mr. Vaughan. It was without cause, for they scarcely knew each other, and the latter had given him no occasion to become offended with him. This made no difference with Taber, and in order to vent his spleen upon him he sent him a very coarse and abusive letter. He ridiculed the idea of God using instrumentalities in the converson of sinners, and very unkindly impugned his motives in coming to Bloomfield to preach. He said that his object was simply to gain members, and the more members the more dollars, and made several other unjust accusations. Mr. Vaughan being greatly depressed in spirits, on account of the death of his beloved daughter, was much troubled over it for a while, but, learning the character of the man, he concluded it was folly to grieve about any thing he could say. So he let it pass for what it was worth.

Taber afterwards moved to Anderson county, Kentucky, where there was an extensive "hard-shell" element, and through their influence he was made a Justice of the Peace. But he soon disgraced himself in his new neighborhood. He had a poor white girl living in his family as a kind of servant, and he treated her with so much inhumanity that the Grand Jury of his county

took hold of the case and indicted him. There was much excitement about the matter at the time, but how he came out on the final trial the writer is not informed. There was enough developed before the Grand Jury to ruin him in the opinion of all good men.

During the first year of his pastorate at Bloomfield he lived for a year on a rented place, and then with the means he obtained by the sale of his farm in Fleming, and with the assistance he received from the Bloomfield church, he purchased a small farm about three and a half miles from Bloomfield, and lying near the Bardstown and Lexington road. Mr. Noel John, who married Francis, his second daughter, moved into the only dwelling on the place and began to cultivate the farm in partnership. It then became necessary for Mr. Vaughan to build another house for the accommodation of himself and family. It was small and inconvenient at first, but in after years he enlarged it and made it a very comfortable residence.

Here he settled down, apparently for the remainder of his days, and devoted himself to his studies and the improvement of his home. He was now in the fifty-third year of his age, but as active and vigorous as a man of thirty. He was full of hope and buoyant in spirits as a boy. He planted an apple orchard of select trees, the fruit of which he lived to enjoy for a number of years. He also set out quite a number of peach and cherry trees, and a lot of choice grape vines. These produced much fruit and added much to the comfort of his home. When he first assumed the care of the Bloomfield church there were a few disaffected members who gave him some serious trouble. He was a sensitive man, and opposition of this kind always distressed him very much. Their number was quite small, only three or four, and what they did

was through the influence of some outside parties. They made several charges against him, some of which were serious and some quite trivial. They were very active and did all in their power to cripple his influence. The church endured it as long as she could and then summoned them to appear before her and make good their accusations. Mr. Vaughan was present and triumphantly refuted every charge. They were shown to be false accusers, instigated by a low, mean spirit, and on motion they were unanimously excluded.

The church then had peace, and during his long pastorate of nearly thirty-three years no serious trouble ever occurred to disturb the harmony of its membership.

It has not been our purpose in writing these memoirs to confine ourself exclusively to the history of Mr. Vaughan, but to notice churches and other denominational affairs with which he was either directly or indirectly connected. In pursuing this course brief sketches have been made of some of the leading men with whom he was in early life associated. It is also our purpose in carrying out this plan to give a brief history of a few of the churches with which he was connected as pastor or regular supply. We will therefore insert just here:

AN ABSTRACT OF THE HISTORY OF THE UNITED BAPTIST CHURCH AT BLOOMFIELD, NELSON COUNTY, KY.

"This church was constituted on March 12, 1791, under the name of the Regular Baptist Church of Jesus Christ, at Simpson's Creek Meeting-house. The brethren who then constituted this church were, at their own request, dismissed from the Cox's Creek Church, and on the above-named day, after 'fasting and prayer,' met and were constituted by Brothers William Taylor and Joshua Carman and declared a gospel church of Jesus Christ.

"Immediately after being constituted, the church proceeded to call 'Brother Wm. Taylor to go in and out before them, and Brother Carman to serve them as often as possible.' At the same time they appointed Saturday before the second Sabbath in each month as the day for transacting the business of the church; which day, after various changes, is still retained. ElderTaylor was chosen Moderator at the second regular meeting, and Brother Stallard, writing clerk. The church began at once to exercise a rigid and wholesome discipline over its members, hence we scarcely find a meeting in its early history without noting some case of discipline. It was very early determined that every member attend our days, otherwise to be dealt with accordingly. The young church soon had accessions by letter and baptism, and increased rapidly in numbers. The first baptism recorded is that of Mary Simpson, on the 10th of June, 1791. The first received by letter were Brethren Stallard and Joseph McCullum; also, Patrick McGee and Rachel, his wife, and Rebecca Heady. The first messengers appointed to the Association (Salem) were as follows: Benj. Cooper, Walter Stallard, Charles Polke and Smith King. Brother Drake was appointed first singing clerk at the same meeting, but at the next meeting declined, and Brother Evans was requested 'to raise the tunes.'

"At a regular meeting held November 11, 1791, Brother Stallard was appointed to act as first Elder. Nothing worthy of note occurred during the year 1792, except the resignation of Brother Stallard as writing clerk, and the appointment of Brother Nathaniel Grigsby in his stead.

"At the first meeting in 1793 Brother Taylor was directed to draw 'ten pounds out of the funds, and Brother Carman five pounds' for services rendered. Nothing

especial happened this year excepting the disciplining of several members for drinking too much, and one for 'allowing fiddling and dancing in his house.'

"In 1794 several additions were made by baptism and letter. Brother Ashby was ordered to have the meeting-house covered, but 'is not to give more than twenty shillings per hundred for clapboards, putting on and framing the roof.' Excepting a variety of cases of discipline, mainly for drunkenness, and the reception of many by letter, nothing notable occurs in the history of the church up to the year 1800. We notice, however, that the church in these early times never celebrated a communion season without observing the preceding day as a season of fasting and prayer.

"The year 1801 was memorable for a gracious revival in the church; some seventy-eight souls were added to their number, so that the church now numbered one hundred and eighty-two in good standing. At the December meeting of the same year, Brother Nicholas Langsford was appointed writing clerk in place of Brother Grigsby. God continued to bless the church during the year 1802, and many were added by baptism and letter. At the March meeting Brother Stallard received 'written orders to preach the gospel.' Jared Tichenor was appointed singing clerk April 9, 1802.

"On August 13th, 1803, Brother Stallard was ordained to the gospel ministry by order of the church, Reuben Smith, Wm. McKay and Warren Cash acting as Presbyters.

"Note—One of the brethren cited before the church for the use of 'unsavory language,' and another disciplined for going to a race path and holding the stakes while the race was run.'

"Nothing special during 1804. Notice only this strange medley of charges against one Brother Hughes: 'Disorderly throwing a drunken man down and pulling him into a mud-hole, and embracing erroneous doctrines and refusing to give satisfaction to the church. He is therefore excluded until the Lord restores him by repentance."

During the years 1805, 6 and 7, nothing of special note occurred excepting the appointment of Brother McDaniel as singing clerk at a regular meeting in July, 1807. Matters appeared to proceed very smoothly in the church now for years. We notice several members excluded during 1010–11, 'for failing to fill their seats in the church;' also, several added by letter and baptism. In the year 1811, July meeting, we find this remarkable charge laid in against one Brother Bland, remarkable because against a Baptist, viz: 'having his child sprinkled by a Roman Catholic!' We are happy to add that Brother B. repented of his sin and was restored to his seat in the church. In 1812, Francis Davis was licensed to preach the gospel, and seventeen added to the church by baptism. In 1813, 14 and 15, we notice nothing of very special interest excepting that Brother Zachariah Green is appointed writing clerk in place of Brother Absalom Hanley, May 13, 1815.

"The year 1816 was a remarkable one in the history of the church, being signalized by a very gracious and general revival of religion and the mighty out-pouring of the Spirit of God, resulting in the addition of one hundred and sixteen souls to the church by baptism. In 1817 God continued to bless the church; thirty-six added by baptism. At a regular meeting February 8th, Brother Warder was invited to preach on the fourth Sabbath in each month. Nothing of interest transpired in 1818.

In 1819 and 20, nothing of special note occurred; twelve additions by baptism during the year 1820. On December 10, 1820, the church agreed to invite Brother Jacob Creath to preach at their monthly meetings. On August 4, 1821, the church dismissed a number of brethren to constitute a new church on Chaplin Fork. It was agreed October 6th, that 'we shut our meeting-house against all disorderly preachers.' On the 1st of June, 1822, it was agreed to invite Brother Isaac Taylor to preach on the second Sabbath in each month; sixteen additions by baptism during this year. In 1823 we notice a queer case of discipline brought against Brother Peter Bruner, viz: 'He having said that in girting his saddle his hand slipped and struck him in the eye and burst the ball out on his check and that he set it back with his hand, and now denies saying so.' We are happy to say that Brother B.'s denial was sustained, and he was acquitted of having made the extravagant assertion. In December, 1824, the church appointed a committee 'to form a plan and draw a draft for building a new meeting-house.' On February 12, 1825, Brother Spencer Clack was appointed writing clerk in place of Zachariah Green resigned, all in peace and harmony. Brother Silas Tichenor was appointed singing clerk, together with Brethren Bryan and J. Tichenor. Agreed August 13 that 'no political discussion be permitted in our house of worship.' In March, 1826, it was resolved 'that Brother Clack be invited to preach on every fourth Lord's day.' At the May meeting certain brethren send as an excuse for not attending the meeting of the church that they have no horses to ride. The church resolved 'that male members who enjoy health and live at a moderate distance can get to church by some means or other; their excuse therefore is not re-

ceived.' On December 9, the building committee report the new house finished in part, at a cost of $4,350.

"1827—These are happy days of peace. Brother Walter Stallard, much beloved in the Lord, departed this life on August 15, 1827, in the seventy-seventh year of his age. Several additions by baptism. Spencer Clack was elected moderator and John Milton, clerk. The year 1828 was notable for a glorious revival; about one hundred and fifty souls were added to the church. On May 8, 1829, the building committee report the new meeting-house as finished; sixteen additions during the year. Spencer Minor was appointed clerk of the church on July 11; and on September 12, Brother Philip Wilson was appointed singing clerk. In March, 1830, the church invited Brother Henry Thomas to preach for them on the first Lord's day in each month. October 9, 1831—Brethren Henry and William Thomas set apart for ordination to the ministry, and in November, 1831, it was agreed that Brother Jervis McKay be ordained to the ministry at the same time with the above named. On November 13, a Presbytery, consisting of Francis Davis, Samuel Carpenter, Isaac Taylor, William Stout, Hardesty, and Clack ordained the above named brethren. On May 13, 1832, Brother Daniel Colgan was licensed to preach the Gospel—and on the 10th of November Brother Spencer Minor was elected moderator in place of Brother Clack, and Brother Green Duncan elected clerk instead of Brother Minor. In 1833, twenty-four were received by baptism. Total membership up to September 5, three hundred and sixty-eight in good standing. 1834 is memorable for the exclusion of all those members sympathizing with, or adhering to the doctrines as taught by Alexander Campbell—some fifty-seven members withdrew immediately and styled themselves 'United

Baptists.' This event occurred on May 10, 1834. The following resolution was adopted by the church at said meeting, viz.: 'That we as a church have been greatly imposed upon by certain men denying that they have any creed, yet they have come into our house and preached the peculiar doctrines of Alexander Campbell and thereby have been sowing the seeds of discord among us; we therefore close our doors in future against such men.'

"The church generously allowed these schismatics the use of the meeting-house on certain days in each month. Brother Isaac Taylor was called to the pastoral care of the church, and Brother Richard K. Calvert elected clerk in lieu of Green Duncan, June 7, 1834. Agreed at July meeting 'that Brother Fisher be invited to preach for us on the fourth Sunday in each month the balance of this year.' Notwithstanding the great troubles and split in the church, God did not forsake his people—a goodly number were added by baptism even in the midst of this disturbance. In 1835, the church enjoyed a season of rest from her troubles. Saturday before the second Lord's day in February, 1836, Brother William Vaughan was called to preach for the church. He united by letter with this church on Saturday before the second Lord's day in July, 1836. In 1837 Brother Isaac Taylor resigned the pastoral care of the church at a November meeting. At a February meeting in 1838 Brother Vaughan was called to the pastoral care in lieu of Brother Taylor. The Lord graciously added to the church thirty-four souls by baptism during the year. In 1839 several were added to the church by baptism. At October meeting Brother Harvey McKay was licensed to preach. A gracious revival occurred during 1840, resulting in an addition of

thirty-three members by baptism. In 1841 the church enjoyed peace and love. In 1842 another glorious revival was enjoyed, resulting in forty-six additions by baptism.

"At May meeting in 1843 the following resolution was passed, namely: 'That all kinds of instrumental music be forbidden in the meeting-house on every occasion.' At November meeting Brother J. M. Taggart was licensed to preach. Protracted meeting held in 1844—pastor assisted by Elder A. D. Sears, of Louisville, resulting in forty additions by baptism. At May meeting in 1845 Brother Albert Tichenor was appointed assistant singing clerk. On December 27th, Brother J. M. Taggart was by order of the church ordained to the Gospel ministry by a presbytery consisting of Elders V. E. Kirtley and William Vaughan. In 1846 church was in peace and harmony. Protracted meeting held in November—pastor assisted by Elder Moses Aiken, of Glasgow; twenty-two added by baptism. Nothing of especial interest in 1847 and 1848. At September, 1849, five delegates were appointed to a convention at Cox's creek church, to be held on Friday before the fifth Lord's day in this month, for the purpose of forming a new association. Protracted meeting held in September, 1850—pastor assisted by Elders T. R. Pitts and I. T. Tichenor—nineteen additions by baptism.

"At meeting on June 12, 1852, Brother J. M. Weaver was licensed to preach the Gospel—thirteen added to the church during the year. At April meeting in 1853 the office of eldership was abolished. The following preamble and query were submitted to the church at the March meeting, 1856, viz.:

"'WHEREAS, it has become fashionable to a considerable

extent in some sections of the country for professors of religion to go to balls and engage in the civil amusement (as it is called) of dancing; now in order to obtain an expression of the church on that subject, and to obviate any difficulty that may arise in future, I submit the following query: 'Does this church approve of the aforesaid practice in any of her members?' Answered emphatically 'No! and any members guilty of the same will subject themselves to the discipline of the church.'

"In 1856, eighteen souls were added by baptism. In 1857-58 several additions by letter and baptism. In 1859 twenty souls were added by baptism. During the war the church was occupied a part of the time by Federal soldiers.

"In 1866 twelve were added by letter and baptism. In July, 1868, the colored members were granted letters in order to form themselves into a separate church. In March, 1869, Elder Thomas Hall was called as pastor, and elected moderator, in lieu of Dr. Vaughan, who was entirely disabled by a fall from performing pastoral duty. The church enjoyed in 1873 a gracious revival, in which eighteen young souls were added to the church."—*From the minutes of the Nelson Association, held with the New Salem church in September, 1875.*

CHAPTER XIV.

In September, 1836, the Elizabethtown church sent Brother S. L. Helm, who was then quite a young man, as a messenger to the Salem Association, with the request that he would see Mr. Vaughan, who was a member of that body, and ascertain if he would preach for them the third Saturday and Sunday in each month. Dr. Helm thus describes his meeting with him:

"My first acquaintance with Dr. Vaughan was at the Salem Association, which met with the New Hope church, Washington county, Kentucky, in September, 1836. I went there as a messenger from the church at Elizabethtown, and to invite Dr. Vaughan to preach for us one fourth of his time. The first speech I ever heard him make was in that meeting, and on the missionary question. The anti-mission party were beginning to create some disturbance in that Association. He won me to him by the bold, fearless and sensible manner in which he spoke. Some resolution—I do not remember in what shape—was introduced, which favored anti-mission sentiments. Dr. Vaughan, in the course of his remarks, said that 'the best way to get clear of snakes was to kill the eggs.' I believe some of the brethren never entirely forgave him for that speech. On Sunday morning Edmund Waller, Dr. Vaughan and Joel Gordon were appointed to preach. Waller delivered the first sermon, a strong but highly Calvinistic discourse. Dr. Vaughan followed.

His text was Hebrews vii.:25: 'Wherefore he is able to save to the uttermost,' etc. I had never before heard such a sermon. The large audience was spell-bound. When he closed Gordon was to follow. But the scene that succeeded beggars description. Gordon rose up and began to sing 'Show pity, Lord, oh Lord, forgive,' etc. Tears started from his eyes. The whole congregation stood up and there was weeping on every side. Brethren Wm. M. Brown and Colman Lovelace joined in the song and began an old-fashioned hand-shaking. Soon they were on the ground among the people, and to me it was the most delightful religious meeting I ever attended. I heard that sermon nearly forty-two years ago, and I believe I could to-day repeat every important thought in it, so deep was the impression made upon my mind."

When Brother Helm returned home he made such a favorable report of Mr. Vaughan's preaching that the church invited him, without delay, to preach for them one Sunday in a month. He was not invited to the pastorate, for Elder Colman Lovelace held that position, bu to supply the pulpit in conjunction with the pastor.

During the time he preached for that church, S. L. Helm was regularly ordained at Brandenburg, Kentucky, to the gospel ministry. Mr. Vaughan preached the ordination sermon, from I. Timothy, iv.:16: "Take heed unto thyself and unto the doctrine." Dr. Helm, in speaking of this effort, says: "It was simply grand."

The venerable Samuel Haycraft says that he was mos highly esteemed by the church and community, and tha his labors were greatly blessed. His congregations were large and attentive. At one time the various denominations in town held a "union meeting." Such meetings were very common at that time. Mr. Vaughan was no

much in favor of them, as they frequently result in strife and confusion before they close. However, he waved all objections and entered it as heartily as he could. Quite a number professed religion, and when the results were divided, the Baptists received a full share. Some thought they got more than their portion, but no unfair means were used to make proselytes.

As Bloomfield was some distance from Elizabethtown, in traveling between these places he would frequently have appointments to preach at intermediate points. In going to Elizabethtown once, he preached at a certain church, and in the course of his remarks bore down pretty heavily upon church members who were in the habit of using intoxicating liquors as a beverage. It so happened that the church was disciplining one of its members for drunkenness, and he and his friends were present and became very much offended at what he said. He left an appointment to preach at the same place on his return, and when he rode up to the church some one of the members told him he ought to make an apology, as he had hurt that brother's feelings. He agreed to do so at the beginning of the sermon, but forgot it. In the course of his sermon he recalled it to mind, and drawing his hand across his forehead, he remarked: "God bless you, brethren. I understand some of you got mad at me when I preached here before because of what I said about the use of intoxicating liquors by members of the church. Now I can appeal to my Maker that I did not intend to wound the feelings of any brother, for at the time I made the remarks I did not know that there was a single drunkard a member of the church."

In pursuance of the plan of this work, we will now give a brief historical sketch of the Elizabethtown church.

It deserves a place in these records because it is the oldest constituted Baptist church in Kentucky, and because from her so many ministers have gone forth to preach the unsearchable riches of Christ.

It is from the pen of the Hon. Samuel Haycraft, and was the circular letter to the Salem Association, which met September 22, 1871, with the Big Spring church. We do not give the circular entire, but copious extracts:

"The church was constituted by Elders William Taylor and Joseph Barnett, on the 18th day of June, 1781, under a green sugar tree, situated between Hayne's station and the present site of Elizabethtown, about on the present town line. There were eighteen members in the organized constitution—among them were Jacob Vanmeter and Letty Vanmeter, his wife, and Jacob Vanmeter, Junior. Elder John Gerrard was a member of this church and set apart as their pastor, and perhaps made one of the eighteen members.

"The church had numbered ninety years in June last, and the oldest record left is in the handwriting of Samuel Haycraft, Sen. (my father), dated 29th January, 1787—more than eighty-four years ago. In May Elder Gerrard was captured by the Indians and never heard of again.

"From that period up to 1787, the church had occasional preaching, supplied by Elders Taylor and Barnett. In February, 1787, Elder Joshua Carman was called as a supply. When the church first represented herself in the Salem Association, she had thirty-seven members, and was the oldest in the Association. Cedar Creek church, in the now county of Nelson, was constituted in the same year. Cedar Creek, Cox's Creek, Severn Valley and Bear Grass were the four churches that made and formed

the Association. Of the thirty-seven members in the church at that time not one remains alive.

"In the course of a few years, the population extended, and persons connected themselves with the church, residing at distant points, and the church meetings were alternately held at Nolin and Severn's Valley. The records generally show a rigid discipline, and required a punctual attendance of members, and kept watch over the conduct of members.

"In November, 1790, the church agreed to take into consideration the propriety of the calling of Jonah Dodge to ordination, and in October, 1791, he was ordained as a minister and was called to the care of the church one-half of his time, at a salary of £30 in convenient trades, to be paid by Brethren John LaRue, Robert Hodgen, Joseph Kirkpatrick and Philip Phillips. The call accepted, and in disposing of the services Elder Dodge was to attend one-third of the time at the valley and two-thirds at Nolin. In November, 1792, he was again called, and his time divided so as to preach in different parts of the church boundary in each month. One point was the Knoll, a mound from which the river Nolin takes its name.

"Up to this time and after the church had enacted strict discipline, and great attention paid to reconcile differences in the church and to redress grievances; disorderly conduct or dishonesty was closely dealt with and punctual attendance of members required, the afflicted visited, desponding members encouraged, and the poor assisted.

"In April, 1794, a charge was entered against a member of influence, active in the church from the year 1789, for allowing what was then called 'frolicking'

about his house, and suffering his children to attend 'frolics,' and, being repeatedly cited, he attended in June, but had grown rich and would not make satisfaction, and was excluded.

"In 1796 a member was excluded for intoxication, and the minister, Elder Dodge, was instructed to publish it next day.

"In 1802 it was decided by the church that dealing with members for private offenses should be private.

"The list of members in 1801 was forty-seven. The church had in 1801 joined the Green River Association. Shortly after the venerable Joshua Morris commenced preaching to the church; in September, 1801, prayed at opening and received seven members by experience; in October, met praying; had no business to do but to praise God, and received twenty members on November 11; in December, nine members; in January, 1802, received twenty-two members. At this meeting the state of feeling towards the man of God, who was used as an instrument in the revival, was manifested by the clerk, for, in recording the names of those received by experience, he wrote the name of Joshua Morris and then slightly blotted it out. The writer remembers the day—sixty-nine years now past. The weather was mild for the season, and the baptismal scene on the valley creek was a solemn and pleasant occasion. A vast crowd stood upon its banks as one after another stepped into the stream and were buried with Christ in baptism. At the slight intervals hymns of praise and shouts of rejoicing rent the air. I never can forget it. The venerable Morris was so filled that he seemed as one snatched up into the heavens. Although but a child, I was filled with solemn awe. In February thirteen more members were received.

"This revival came to a close with the addition of one hundred and one members; among them were Isaac Hodgen, John Hodgen, James Haycraft and Josiah Dodge, all of whom became preachers. A sheet of the proceedings during the revival is lost, which, according to a list afterwards made out, lost forty-five names, which shows the real number added to the church to be one hundred and forty-six.

"During the remainder of the year the church had much distress, in consequence of some of the young members falling back into the world. The prevailing vices that seemed to infest the church, or, rather, that disorderly portion, was drinking, swearing, attending horse races, fighting, etc. But amidst these discouraging scenes there was a band that stood faithfully to their posts, and up to March, 1803, they were closely attended to. The most refractory were excluded and some almost desperate cases were reclaimed, and the church of Christ stood firm and unshaken.

"In May, 1803, the church obtained a letter of dismission from Green River Association and again joined Salem. At this time the church called Elder Alexander McDougal to preach to them. He was the grandfather of the late Alexander W. LaRue, one of our most useful preachers. That devoted and highly-gifted brother was called home some years since.

"From 1803 to 1812 the church seemed to move on with but little deviation. Some members were refractory and were excluded; some additions were occasionally made. During this time strict discipline was observed and some members were excluded and restored more than once.

"In April, 1812, the record shows the commencement of better times. Ten members were added by experience.

"In June, 1814, James Haycraft was licensed to preach in the bounds of the church, and in March, 1815, extended to sister churches.

"Up to March, 1819, the church moved on in the usual way, with occasionally an addition by baptism or letter, and was about balanced by exclusions and dismissions. At this meeting it was discovered that the church had lost her constitution, or articles of faith, and Brethren Anthony Vernon, William Quinn, Asahal Phillips and Samuel Abell were appointed to prepare articles; and the present articles of faith were reported and adopted in June, 1819.

"Long since that period the then venerable Jacob Vanmeter (the younger) informed me that the church was mistaken about losing its articles, as the church was constituted upon that veritable old and strong document, the Philadelphia Confession.

"In November, 1820, Elder David Thurman was called as pastor and accepted the call for the third Sabbath. He is now dead, and has been for many years. He was mighty in the gospel, the best disciplinarian in the Association, of which he was moderator at his death, a zealous, faithful and fervent preacher, and deserves a volume in his memory. It was to him, in the year 1831, that I first related my experience, at my home, and to him I am indebted for counsel and encouragement and ardent friendship. He was father of Elder Robert L. Thurman, now one of our most useful and persevering servants of God.

"On April 6, 1822, Brother Coleman Lovelace was licensed to preach in the bounds of the church, and in July following his liberty extended to sister churches, and on August 2, 1823, he was ordained by Elders Alexander McDougal, Daniel Walker and Simeon Buchanan.

"In 1827 a revival of religion commenced, under the preaching of Elder Lovelace, which extended to the head of Young's Creek and continued until January, 1829. The total additions by baptism, relation, letter and restoration were sixty-six.

"In 1832 a prayer was commenced by the brethren in a school-house about two and a half miles east of town, near Thomas Swan's, which became interesting and was continued Sabbath after Sabbath. Elders Lovelace and Rogers were called, a considerable revival commenced, and extended to town and west several miles, and at last closed with the addition of seventy-six members. Shortly after the members of the church commenced prayer meetings on Thursday nights and Sabbath mornings, which have been kept up ever since, with but few interruptions.

"In February, 1833, the church resolved that members in good standing in the Separate Baptist churches, suing for membership in the church on the terms of the general union, might be received.

"It is within the memory of the writer that some, and particularly Brother Horace Buckner, was of the opinion that such should be baptized, but Elder David Thurman being with the church on that day gave such reasons as quieted all objections, and a member was on that day received under the resolution.

"September, 1834. At this meeting Squire L. Helm was received by experience and baptism. He was grandson of Thomas Helm, who I believe was an original member in 1781, was the son of George Helm, Esquire, who at his death was a member of our church, and filled many stations in the county and was a member of the Legislature of Kentucky. His mother, Mrs. Rebecca Helm,

now dead, was then a member of the church. She was a daughter of John LaRue, a ruling elder, so that our beloved brother Squire is a Baptist of Baptists in both descending lines. He was licensed to preach by the church in November, 1836, and afterwards ordained at Brandenburg, Ky., and since that period has occupied so wide a field of usefulness in various parts of the state, having filled the place of pastor at Brandenburg, Owensboro, Louisville, May's Lick and Covington, and is so well known as an eloquent and forcible preacher, and such success has attended his meetings, and he occupies such a high place in the affections of the denomination, that it is useless to speak further of him.

"In June, 1835, a protracted meeting was commenced by that eloquent divine and successful revivalist, Elder Thos. J. Fisher, which resulted in an overwhelming reward. Elder Fisher baptized seventy-one. The whole additions to the church as the fruits of that meeting were ninety-two. The meeting lasted six weeks. During about ten days at the close he was assisted by the lamented Elder John S. Wilson, who preached his last sermon on earth in our pulpit, and, although by removals, new churches formed and other causes, the church has greatly decreased in numbers, yet some of our most efficient members are the fruit of that revival.

"In 1834 the church numbered one hundred and seventy-two; in 1835, two hundred and forty-eight; in 1836, two hundred and twenty-four; in 1837, two hundred and thirty.

"The church has enjoyed the preaching of Elders John Gerrard, William Taylor, Joseph Barnett, Joshua Carman, Josiah Dodge, Alexander McDougal, David Thurman, Coleman Lovelace, Russell Holman, Robert L. Thurman,

George H. Hicks, Jacob Rogers, Thos. J. Fisher, William Vaughan, John H. Yeaman, William L. Morris, J. Lansing Burrows, Preston Samuels, J. Toll. Miller, William C. Jones, James C. Rush and John LaRue Gatton, our present pastor, together with the occasional preaching of visiting preachers, including some of this state, also from distant states.

"Out of her membership have sprung the following preachers: Josiah Dodge, James Haycraft, Isaac Hodgen, Coleman Lovelace, Jacob Rogers, Squire L. Helm, William L. Morris, Alexander W. LaRue and J. H. Yeaman, the four last named, together with Isaac Hodgen, were descendants of the old fathers of the church.

"There are facts and circumstances connected with the early history of this church with which the present generation is little acquainted. When the present wide-spread and favored country was but a wilderness, when not a human habitation was to be found between Louisville (then called the Falls of the Ohio), and Green River, save a few families who had ventured here, a dense forest and unexplored, and commenced a rude settlement; then the lamented John Gerrard, a minister of God, came like John the Baptist, 'the voice of one crying in the wilderness,' and finding a few of the disciples of the Lord Jesus Christ like sheep without a shepherd, on the eighteenth day of June, 1781, they were collected together under a green sugar-tree, and in church covenant they gave themselves to the Lord and to one another, and were constituted a Baptist Church. Then they did not occupy a house of worship as at present; then there was no waving harvests or burdened fields of corn or hospitable mansion to receive, shelter and cheer the man of God after delivering his message of peace, but in some humble log cabin

or rude half-faced camp, or perchance under the shade of some spreading tree, the humble disciples met like brothers, surrounded by dangers in a forest of unknown boundary, not knowing at what moment the savages would break in upon them. They had fears without and fightings within. Could we of the present day look upon a group giving a correct representation of one of these religious assemblies it might strike us as somewhat grotesque if not ludicrous. Imagine the male members partly in Indian costume, leather leggings, breech-clothes and moccasins, with hats made of buffalo wool rolled around white-oak splints and sewed together, and the females in the simple costume of bed-gowns and petticoat, all of buffalo wool, underwear of dressed deer-skin, for as yet no flax, cotton or sheep's wool was to be found in the wilderness home. The males sat with rifles in hands and tomahawks at their sides, with sentry at the door; yet they feared God and considered themselves highly favored, for they had the word of life dispensed and sanctuary privileges. A striking feature was unaffected simplicity of manner; then no aristocratic curl of the lip was seen; they were all live men and chosen, having the native dignity which made men free, which made men equal; the stout arm, the fearless heart; the honest man then outweighed a purse of gold. The church thus formed was happy; they met as often as they could, and how sweet and refreshing the solemn words which fell from the lips of the man of God.

"But alas, how inscrutable the ways of providence. This infant church was soon called to bear a dreadful blow. In eleven short months the savage tribes who claimed the *bloody* ground searched out the abode of civilized man, and in May, 1782, made an inroad, and the minister, Elder Gerrard, was taken captive and he was

never heard of again. Whether he was slain in the retreat, burned at the stake, or lingered in captivity, none can tell. And, like Moses, the place of his sepulchre no one knows to this day. His ministry on earth was short, but the memory thereof was embalmed in the hearts of his surviving friends and there lived until they died, and now lives with them in heaven, for all the church of his day have long since passed away."

CHAPTER XV.

On the first Saturday in April, 1837, Mr. Vaughan was unanimously called to the care of the Lawrenceburg church, Anderson county, Kentucky, and as this point was much nearer his home than Elizabethtown, he concluded to accept the call and relinquish the latter appointment. The brethren at Elizabethtown were reluctant to part with him, but they could not insist on his continuing his visits. He entered immediately on his labors at Lawrenceburg, and was at once greeted with large and appreciative congregations.

This church was constituted June 23d, 1834. The sermon on that occasion was delivered by Rev. S. M. Noel, D. D., of Frankfort, Kentucky. Their first pastor, Rev. Jordan Walker, was chosen on the 31st of July, 1834. He afterwards left the missionary Baptists and identified himself with the "Old School" brethren.

When Mr. Vaughan entered upon his work in this place in 1837, the membership of the church was much scattered, but he soon rallied them, and every thing moved on prosperously. In July, 1841, the church enjoyed a gracious revival of religion, in which twenty souls were received by experience and baptism. The pastor was assisted by Elders J. M. Frost and Josiah Leak. In this meeting there were three persons received who afterwards became preachers of the gospel. These were James T. Hedger, Robert R. Lillard and the writer of

these memoirs. It was rather remarkable that three prospective preachers should be gathered in at one meeting. Robert Lillard, son of General Christopher Lillard, a member of the Lawrenceburg church, was a young man of unusual promise. While a student of Mr. Blair, in the Lawrenceburg seminary, he distinguished himself for proficiency in his studies, and his correct deportment. He was, in 1842, matriculated in Georgetown college, and in 1844 or '45 was graduated in the same class with J. W. Warder, now pastor of the Walnut Street Baptist church, Louisville, Kentucky. Warder took the first honors and Lillard the second. The difference between them, however, was slight. Lillard, in lieu of the valedictory, delivered a Latin salutatory.

Not long after his graduation, the Rev. John L. Waller associated him with himself as one of the editors of the *Christian Review*. His vigorous and sprightly pen soon attracted the attention of the public, and had his life been spared he would have made one of our ablest writers.

As a preacher, he was very promising. His sermons were instructive and manifested much thought. There was no man of his age, his superior in Kentucky. In 1846 or '47 he was married to a Miss Whitly, of Crab Orchard, Kentucky, and now there seemed to be a bright prospect before him. "But man's days are as a hand breadth," and "at his best estate he is altogether vanity." In the 23d year of his age he was attacked with a violent fever, and, in spite of every attention, in a few weeks he died. This seems to us a mysterious dispensation, but God knows best. The Master had use for him in heaven, and sent for him to come up higher.

While engaged in another meeting in Lawrenceburg, in which he was assisted by the Rev. Samuel Baker, D.

D., now of Russellville, Kentucky, Dr. Baker relates the following incident, illustrative of Mr. Vaughan's independence and plainness of speech:

"I was with him at a protracted meeting at Lawrenceburg, in this State. It was a good meeting, and a large addition was made to the church. On the last day of the meeting, quite a number of Old School Baptist brethren were present, and sat together on the front seat. Brother Vaughan, in his sermon, spoke of the goodness of God in reviving his work, and pouring out his blessing upon the church. And then, looking right down upon his Old School brethren, he thus addressed them: 'And now, brethren, I want to know what you are doing in these times. I will tell you what you are doing—you are quarreling about doctrine and drinking too much whisky. Some one ought to tell you of it, and I reckon I might as well do it as any one.'"

While preaching to this church, the celebrated Singleton-will case was brought from Woodford county to Lawrenceburg, for trial. A large amount of property was involved, and the best lawyers in the State were employed on one side or the other. Among them were Henry Clay, John J. Crittenden, Thomas F. Marshall, Judge Robertson and Aaron K. Wooley.

It so happened that the case was on trial at one of Mr. Vaughan's meetings, and on the Sabbath the lawyers came out to the Baptist church. Rev. G. R. Pitt, of Scott county, was present and expected to preach, but when he saw them enter the church his heart failed him. Says he to Mr. Vaughan, "It is of no use to talk; I can not preach before these men; you have it to do or there will be nothing said." Mr. Vaughan remonstrated, but it was of no use, so he arose, and after the usual intro-

ductory services he took his text and commenced his discourse. At first he manifested some embarrassment, but he soon recovered himself and for an hour he delighted his audience with one of the happiest efforts of his life. His theme was the judgment, and Mr. Clay seemed to be particularly interested throughout the whole sermon. When he had finished he came forward and gave him his hand and warmly congratulated him. As an evidence of Mr. Clay's wonderful recollection of individuals, he told Mr. Vaughan that he remembered him well when he was an apprentice boy in Lexington, and related several incidents that showed he was not mistaken.

It was customary with Baptist preachers thirty or forty years ago, to make long tours through the country on horseback, and preach from point to point. They would send out their appointments in advance, covering sometimes a period of a month or more. Occasionally they would spend several days in a place, and the Lord wonderfully blessed their labors. Mr. Vaughan, while on a tour of this kind, in 1839, stopped in the town of Harrodsburg, and preached two or three discourses. There was no Baptist church in the place at that time, but there were a number of Baptists living in and around town, and they were so well pleased with his pulpit efforts that they urged him to come there and constitute a church. He did so during that year, and at their unanimous solicitation he agreed to serve them as pastor for one Sunday in a month. Among the membership of this church were the Slaughters, the Burfords, the Alexanders, etc., all staunch and godly persons, and unsurpassed by any church members in the State. They had no house of worship at the time, but were generously allowed to occupy the Presbyterian house of worship. These brethren,

wishing to erect a new and more commodious edifice, proposed to the Baptists to buy their old one, and as it was a very comfortable building, they immediately raised the money, bought it and paid for it. They still occupy the same house, but it has been remodeled and greatly improved. The church prospered under his ministry, and during the five years he served them he received about a hundred by experience and baptism. His congregations were encouraging, and embraced many of the most intelligent and cultivated in the community. His sermons, as they always were, were rich in thought and evangelical in sentiment.

During one of his monthly visits to Harrodsburg he had occasions to visit Gov. Slaughter's, several miles in the country. As he was going along, he was not certain he was in the right road, and meeting a member of the Reformed church, he inquired of him the way. "What," said the man, "do you inquire of a Campbellite the way?" "Oh yes," was the reply, "the way to Slaughter's, but *never* the way to heaven!"

At another time he announced that at the next monthly meeting the Rev. William C. Buck, of Louisville, would be present and that he would preach for them on Sunday morning. He stated in addition to this that they must give him a fine audience, for he was one of the best preachers in the state. This was so, but at times from some reason he would make a complete failure. It was probably owing to a highly nervous temperament. The time of meeting arrived and Mr. Buck and Mr. Vaughan were both present. The audience was splendid and full of expectation. Mr. Buck announced his text and proceeded with his discourse. All went well for about fifteen minutes, when all at once he seemed to be involved

in confusion and darkness. Finding all his efforts to extricate himself was in vain, he paused and remarked to the audience that when he began every thing was as clear as day, but an impervious cloud had come over his mind and that he could not go any farther. "Now," says he, "Brother Vaughan is to blame for all this, for he has raised your expectations by telling you I was a great man." "It is a mistake, Brother Buck," says Mr. Vaughan, "I never told the audience that you were a great man, for the fact is, I never *thought* so."

He did not intend by any means by this expression to mortify Mr. Buck, but he made it simply from his inveterate love of humor.

In closing this brief notice of his pastorate in Harrodsburg, we will give a sketch of the early preaching of the Gospel in that place, and Mr. Vaughan's connection with the organization of the Baptist church in that town, the oldest existing settlement in the state. It was prepared by the Rev. W. P. Harvey, the present esteemed pastor of Harrodsburg church.

"*Rev. T. M. Vaughan*:

"DEAR BROTHER—With great pleasure I accept your invitation to give a sketch of the early preaching of the Gospel in Harrodsburg, and subsequently the relations sustained to the organization of the Baptist church by your revered and now sainted father.

"Not only tradition, but history says that the first preaching west of the Alleghany mountains was in Harrodsburg, by Rev. William Hickman. This is not correct. Because William Hickman left Virginia for his tour of observation in Kentucky, February 23rd, 1776, and he arrived in Harrodsburg, April 1st, 1776, having made the journey in thirty-six days. I have this information from

William Hickman's autobiography. Collins' History of Kentucky, vol. 1, page 441, contains the following information: 'The Rev. John Lythe of the church of England came early in Kentucky. When Col. Henderson established his proprietary government in 1775, Mr. Lythe was a delegate from Harrodsburg settlement to the legislative assembly. The delegates met on the 23rd of May, 1775, and the Assembly being organized, divine service was performed by the Rev. Mr. Lythe, one of the delegates from Harrodsburg, in the fort at Boonsborough.' This was eleven months before William Hickman came the first time to Kentucky. It has been denied that Mr. Lythe preached a regular sermon and claimed that he acted as chaplain to the assembly by reading a prayer. I quote from Henderson's journal, Collins' History, vol. 2, page 500. Speaking of a large elm tree, he says, "This divine tree is to be our church, council chamber, &c. Having many things on our hands we have not had time to erect a pulpit, seats, &c., but hope by Sunday night to perform divine service in a public manner, and that to a set of scoundrels who scarcely believe in God or fear a devil.' I have no doubt he acted as chaiplain but he also preached a regular sermon.

"1. If he was going to act only as chaplain, why say that the shade of the elm tree was to be a church?

"2. Why talk about erecting a pulpit and seats, if only an opening prayer for the assembly was intended?

"3. If he only acted as chaplain, why mention Sunday and no other day as the day for this public worship?

"It was either on the 21st or 22d, of May, 1775, that Col. Henderson wrote the above in his journal, because it was before May 23d, the day on which the Assembly convened, and on the next Sunday, May 28, 1775, Mr.

Lythe 'performed divine service in a public manner.' I quote from Henderson's journal, Collins', vol. 11, page 501: 'Sunday, May 28, 1775, divine service for the first time in Kentucky was performed by the Rev. John Lythe of the Church of England.' This was a day after the Assembly adjourned, so it could not have been as a chaplain.

"1. The first preacher in Kentucky was an Episcopalian.

"2. The first preaching was at Boonsborough.

"Was William Hickman the first Baptist minister in Kentucky? Collins, vol. 1, page 416, 'In 1776 William Hickman, senior, commenced here his labors in the Gospel ministry. He was the first to proclaim the unsearchable riches of Christ in the valley of Kentucky.' The honor of being not only the first Baptist preacher, but of being the first of any denomination is generally allowed to William Hickman in Taylor's History of the Ten Churches, LaRue's Ministry of Faith, and Virginia Baptist Ministers, vol. 1. From William Hickman's autobiography I learn that he was born in the county of King and Queen, Virginia, 1749; was converted in 1773. Soon after his conversion, in the twenty-ninth year of his age, he visited Kentucky on a tour of observation, and arrived at Harrodsburg as above stated, April 1, 1776. After spending six weeks in and about Harrodsburg he returned to Virginia. In seven years and eight months, he with his family moved to Kentucky, where he labored in the ministry with great success about fifty years. Hickman's autobiography, page 8: 'We got to Harrodsburg the first day of April,' and after describing the town, not in complimentary language, he adds, 'myself, Brother Thomas Tinsly, and my old friend Mr. Morton took our

lodgings at Mr. John Gordon's, four miles from town. Mr. Tinsly was a good old preacher. Mr. Morton a good pious Presbyterian, and love and friendship abounded among us. *We went nearly every* Sunday to hear Mr. Tinsly preach.

"I generally concluded his meetings. One Sunday morning, sitting at the head of a big spring at this place, he laid his Bible on my thigh and said to me, 'you must preach to-day;' he said if I did not he would not. It set me on a tremor. I knew he would not draw back. I took the book and turned it to the 23rd chapter of Numbers, 10th verse: 'Let me die the death of the righteous, and let my last end be like his.' I suppose I spoke fifteen or twenty minutes, a good deal scared, thinking if I had left any gaps down he would put them up. He followed me with a good discourse, but never mentioned my blunders. From this we learn, 1. That Wm. Hickman found a preacher here by the name of Thomas Tinsly (who was a Baptist). 2. Tinsly was in the habit of preaching in Harrodsburg, and it was Hickman's custom, while he remained in the vicinity, to go to town nearly every Sunday to hear him. 3. Hickman was not a preacher when he first came to the State.

"I quote from Virginia Baptist Ministers, First Series, page 240: 'William Hickman, after making a public profession of religion, visited the State of Kentucky, and while there in 1776, according to Elder John Taylor's history, he began to preach. It was about two years after he returned before he was ordained, and when he came to Kentucky in 1784 as a minister, there were a score of Baptist preachers to welcome and co-operate with him.' From this we learn that Rev. Thomas Tinsly was the first Baptist preacher in Kentucky, and that he preached in

Harrodsburg. I now quote from LaRue's Ministry of Faith, page 85 and 86: 'The Baptists from the earliest times kept up preaching in Harrodsburg, but there was no church of our faith in the place until 1839. Rev. Wm. Vaughan, D. D., was instrumental in accomplishing this enterprise. Dr. Vaughan served the church for about five years, during which time he baptized over one hundred willing converts.' WM. P. HARVEY."

In 1844 Mr. Vaughan relinquished the care of the Harrodsburg church. He tried to get off from them in 1843, but the members were so much opposed to it that he agreed to visit them one year longer. At the expiration of this term, having been called to the care of the Little Union Church, Spencer county, and only six miles from Bloomfield, he accepted their invitation and entered upon his labors there on the 18th day of May, 1844. "Little Union" was much more convenient to him than Harrodsburg, as the latter was about thirty-four miles from his home. This church was constituted April 20, 1811 and their first pastor was Elder Moses Pierson.

During his connection with it, it enjoyed a fair degree of prosperity. He held a number of protracted meetings assisted by various ministering brethren, and baptized year after year more or less members into its fellowship. At one of his meetings he was assisted by a man named Lyons, who was sent to him from Louisville by some of the brethren of that city. Coming as he did indorsed by them, he felt that it was his duty to give him all the encouragement in his power. But he turned out to be a vile imposter. While at Little Union he developed occasionally the cloven foot. For instance, at the place where he was stopping he would repair to the garden to have secret prayer, and he would pray loud enough to be heard dis-

tinctly two or three hundred yards distant. His preaching was very indifferent. The frame work of his sermons was very good; they were skeletons he had borrowed from some "pulpit assistant." But he could not elaborate them, they were bones without any meat. When the meeting closed the brethren were making up some money for him, but he shocked their delicacy a good deal by getting up publicly and telling the sisters that "some socks and shirts would be very acceptable."

After his return to Louisville he acted disgracefully. The brethren of the first church of which he was a member arraigned him for trial, and while it was progressing he begged the members not to exclude him, and thus silence him from preaching, for if they did he would have no way to make a living. His tears were unavailing. He was unanimously expelled, and as to his subsequent history, the writer is not informed.

"In August, 1849. Mr. Vaughan gave up the care of the Lawrenceburg church, having served them for about twelve years. To show how highly they regarded him, and how much they regretted his loss they sent a letter to the next Association with this request: "That they would pray the Lord to send them another preacher as good and able as Mr. Vaughan."

On the first Saturday in December, 1851, he accepted the care of the Buck Creek Church, Shelby county, Kentucky, having received an unanimous call to that position. This church was constituted in 1797, by Reverend William E. Waller, the father of George and Edmund Waller, so long and favorably known to the denomination.

William E. Waller was the first pastor and George Waller succeeded him. He was pastor of Buck Creek for forty years or more. Mr. Vaughan continued with this

church as its pastor, for one Sunday in a month, until January, 1861, when he retired, having preached for them just ten years and one month. During that period he won the esteem and the affections of the whole community, and when he left them his memory was fondly cherished. The Lord blessed his labors with this people.

After relinquishing this church he was called for another Sabbath to Little Union. This arrangement was agreed to, and now his whole time was occupied with Bloomfield and Little Union, giving to each two Sundays in a month.

CHAPTER XVI.

From the settlement of Mr. Vaughan in the vicinity of Bloomfield in 1836 until his retirement from the active duties of the ministry in 1868, there are some events and things with which he was connected that could not be conveniently noticed in the preceding pages. It therefore becomes us at this time to present some of them for the consideration of our readers.

Besides regularly attending his churches as pastor during all these years, he performed a great amount of extra ministerial labor. He was for twenty-five year or more a messenger to Elkhorn Association, and, as an evidence of his standing and popularity as a minister, he was invariably elected to preach on Sunday. He also frequently attended the meetings of the Long Run, Salem, South District and Middle District Associations. When the Nelson Association was formed he was for a number of years its Moderator.

He was also the warm friend of home and foreign missions, often urging their claims upon the churches and contributing of his means as the Lord had prospered him for the advancement of these objects.

When Mr. Oncken, of Germany, was meeting with so much success in that country and was appealing to his friends in America for assistance, Mr. Vaughan took the field, determined, by the help of God, that he would raise him something for that work. He was out about three

weeks and raised for him without much difficulty one hundred dollars. This was forwarded to him through some broker in New York City.

While on his tour collecting this money, the following incident is said to have occurred: He visited a country church whose membership was in a good pecuniary condition. They had just passed through an exciting controversy with the anti-mission element in the church, which resulted in schism. The missionary party withdrew and built them a new house, while the anti-mission brethren retained the old building. They divided on the question, "Is it right to give our substance to sustain home and foreign missions?"

Mr. Vaughan was greeted with a large audience, and from all the indications they seemed to be deeply interested in the work of Brother Oncken. At the conclusion of the discourse the hat was passed around, and when it was returned the contribution amounted to a single fifty cent piece. He held it up before the congregation and remarked, in his peculiar way: "Brethren, I declare, this is a small sum to split about;" then dismissed the congregation and left in disgust.

The General Association of Kentucky Baptists, which, under God, has been the means of accomplishing so much good, was an institution which, from its first organization, received his cordial support. He was one of its constituent members. In the beginning it was quite small, but it has grown to be a powerful body.

The circumstances connected with its origin are thus detailed by Dr. S. L. Helm: "In October, 1837, I was appointed by our church at Elizabethtown, in company with Brethren J. L. Burrows and Jacob Elliott, to go to Louisville to assist in the organization of the present

General Association. There had existed before a general organization of Kentucky Baptists, known as the Kentucky Baptist 'Convention,' and so few took an interest in it that it was dissolved at Greensburg in 1835 or 1836, and a call was made for a meeting to be held in First Baptist Church in Louisville, to organize another general body. At that meeting it was decided to call it the General Association of Kentucky Baptists, as this was more in harmony with the views and usages of the Baptists of that day." Mr. Vaughan was in the meeting and preached the introductory sermon. The grand object of this body has been, and still is, to look after the destitute portions of our state, to occupy these fields with suitable missionaries and to raise money from the churches to sustain these men in their labors of love. It has assisted many weak churches by supplimenting the salary of the pastor. For instance, the Frankfort church was once aided by that body, but for a number of years it has been self-sustaining. It has done a good work in the mountains. Such men as Johnson and Edwards have carried the gospel into those out-of-the-way places; they have established churches and baptized hundreds upon a profession of their faith in the Lord Jesus Christ.

The Association has not accomplished half as much as it could have done if the means had been at the command of their board. Many of our people, from parsimony or indifference, will not give a cent to this object, and, so far as they are concerned, it might as well have no existence. It has met annually ever since organization; for the first twenty years of its existence its meetings were held in October, afterwards its time of meeting was changed to May; and it has been held in that month ever since.

In October, 1843, it met in Georgetown, and Mr. Vaughan preached the annual sermon. He spoke in behalf of the Bible cause, and his theme was, "The divine sovereignty indicated in the use of instrumentalities." Dr. S. L. Helm, who was present, gives the following account of this discourse:

"At the close of the sermon he was meeting the objections of the anti-mission brethren. 'They say (the antis) the cause of Bible distribution is the work of the devil.' Long ago the Pope and the devil entered into a league to keep the Bible from the people, and now, if the devil has turned traitor to the Pope, he ought to have a straight jacket put on him, and be sent to the lunatic asylum, for no greater injury could be done his majesty's kingdom than to put the Bible into the hands of every body.

"Rev. Howard Malcom, D. D., President of Georgetown College, who was present, cheered him aloud with the words 'hear! hear!' Dr. Malcom said in a speech after the sermon, that 'it ought to be published; that he had heard the great men of Europe and America, but that sermon was equal to the best of them.'"

Among our various denominational enterprises there was none in which he felt a deeper interest than Georgetown College. He was a warm friend of this institution of learning, and for it he labored and prayed during the best years of his life. In our various deliberative bodies, when the subject of Georgetown College would be introduced, he was ready to advocate its claims to the best of his ability. Although a poor man, he made it a liberal donation, and if his brethren throughout the state had done as well for it as he, in proportion to their means, it would now be one of the best endowed colleges in the

land. He was for eighteen or twenty years one of its Board of Trustees, and scarcely ever failed to attend its annual meetings.

The subject of ministerial education had for a number of years previous to the establishment of Georgetown College, attracted the attention of our leading men, and there was a strong feeling on the part of some to start a first class institution of learning. In order to keep abreast of the times, it was felt to be an absolute necessity. Other denominations were awake upon this subject, and if the Baptists failed to keep pace with them, they could not retain the advanced position they then occupied. Their children were being educated, and they would be attracted to other churches, where they could listen to educated men. The advancement of Christ's kingdom demanded that the best talent, with the best culture, should be consecrated to this purpose. With this end in view, Georgetown College was first brought into existence. This train of thought leads us to introduce a brief history of the first decade of its existence. It was written by Professor J. E. Farnam, of that institution, and published in the *Western Recorder*, September 11th, 1875.

GEORGETOWN COLLEGE—ITS FIRST DECADE.

"Georgetown College was chartered by an act of the Kentucky Legislature, passed in January, 1829, whereby the following persons, viz.: Alva Woods, Silas M. Noel, W. H. Richardson, Jeremiah Vardeman, John Brice, David Thurman, Gabriel Slaughter, Joel Scott, Peter Mason, Thomas P. Dudley, Peter C. Buck, Jephthah Dudley, Benjamin Taylor, George W. Nuckols, George Waller, Guerdon Gates, Ryland T. Dillard, Benjamin Davis, William Johnson, Samuel McKay, Thomas Smith, C.

Van Buskirk, James Ford and Cyrus Wingate were constituted a body politic and corporate, to be known and designated by the name and style of the 'Trustees of the Kentucky Baptist Education Society.'

"In the year 1828 Issacher Pawling, a resident of Mercer county, Kentucky, had proposed to donate his estate, with the exception of certain specified legacies, in trust to a board of trustees, to be composed of Baptists, 'for the education of such Baptist preachers or candidates for the Baptist ministry as adhere to the articles of the General Union of Baptists in Kentucky; no part of it to be applied to the benefit of teachers or of scholars of any other description.' This proposition was made known to the Baptists of Kentucky through Rev. Dr. Noel, to whom it had been communicated by Mr. Pawling, and upon petition to the legislature, signed by leading Baptists, residing in different sections of the state, the Legislature, at its next session, created the above-named 'body corporate,' with full power to locate and control a literary institution, to have power at all times to select and appoint such officers, teachers, tutors and professors for the management of such institution as they may think necessary.

"The trustees thus authorized to locate and manage the institution, gave notice, through the newspapers, that they were ready to receive bids from the different counties in the state, for its location. Several counties competed for the prize, by subscriptions of money and lands, payable on condition that the college should be located in the county making the largest subscription. Scott county subscribed $20,000 in money, payable in instalments, and the building and grounds known as the Rittenhouse Academy, the whole being valued at $25,000. The institution was accordingly located at Georgetown.

Rev. Dr. Noel was chosen President of the Board of Trustees, and was also authorized to receive and to pay into the treasury the money donated by Mr. Pawling, and the proceeds of the sale of real estate devised by him to the institution. At a meeting held by the trustees on the 2d of September, 1829, it was decided to put the institution into operation forthwith, by commencing with one professor and one tutor. At the same meeting Rev. Wm. Staughton, D. D., of Philadelphia, was unanimously elected to the presidency of the college. Dr. Staughton's acceptance of the presidency was communicated to Dr. Noel by letter, dated Philadelphia, September 19, 1829, in these words: 'DEAR SIR—Your favor of the 4th inst., announcing my election to the Presidency of the college about to be established at Georgetown, Kentucky, I have received. In the fear of the Lord, and humbly imploring his gracious assistance, I solemnly accept it.'

"November 2d, 1829, Dr. Staughton writes to Dr. Noel, from Washington city: 'I have tried but found it beyond my power to reach Georgetown by the time of the semi-annual meeting of the Kentucky Baptist Education Society. I have sent on (by wagon) my books and some other articles, which I have directed to Georgetown. * * * In expectation of shortly seeing yourself and the managers, face to face, and uniting our counsels for the advancement of sound learning, and the cause of the Redeemer, I am, respectfully yours, WM. STAUGHTON.' Dr. Staughton's death, which occurred at Washington city on the 12th of December following, was a sad disappointment to the expectations of the Trustees of the college, and to the Baptists of Kentucky, who had looked forward to his coming amongst them as the precursor of a new era in their denominational progress.

"On the 21st of June, 1830, Rev. Joel Smith Bacon, A. M., was elected to the presidency of the college, and entered upon the discharge of his official duties with an inaugural address on the 26th of July following. Other vacancies in the faculty were afterwards filled, and on the 18th of April, 1831, the second year of the college, opened with the following board of instruction: Rev. J. Smith Bacon, A. M., President; Rev. George W. Eaton, A. M., Professor of Languages; Thornton F. Johnson, Esq., Professor of Mathematics, etc.; Samuel Hatch, M D., Professor of Chemistry; William Craig, A. M., Tutor; William F. Nelson, A. B., Preparatory Department; F. E. Treruchet, Professor French Language. Under the faculty thus organized, the College continued for two years, when the President and Prof. Eaton resigned, and the school was carried on as a 'School of Civil Engineering,' by Prof. Johnson and such associates as he might employ, receiving the tuition fees as compensation.

"The causes leading to this result were want of sufficient endowment and of harmony among the members of the Board of Trustees, and a lack of confidence on the part of the Baptists generally in certain members of the Board. Several of these, though Baptists, when elected, had become "Reformers," between whom as the followers of Alexander Campbell and the Baptists a "religious war" had sprung up, and was producing in the Board, and out of it, its legitimate fruits of jealousy and distrust. There were also in the Board representatives of the Anti-mission Baptists, headed by Rev. Thos. P. Dudley, who was subsequently made its presiding officer. There were also the Scott county subscribers, who refused to pay their bonds to the college on the ground that if they should pay them the Board of Trustees would (as it was charged had already

been done) make use of the principal of the endowment fund, which it was claimed was to be kept intact. Among this class of recusant subscribers was Uriah B. Chambers, editor of the *Baptist Chronicle and Literary Register* then published at Georgetown, and the only Baptist paper in the State. He refused to pay his note to the college on the pretext that the trustees were misapplying the funds intrusted to them, and he applied to the Circuit Court for an injunction inhibiting the further use by said Board of the principal of the Scott Fund and the Pawling Fund. The injunction was issued and continued in force in relation to the Pawling Fund till 1836, when it was dissolved. It was also charged by Mr. Chambers that the location of the College at Georgetown was secured by fraud, by procuring bonds in considerable sums from men known to be bankrupt in order to make up the $20,000—thus defeating Woodford county by a false showing. These charges, whether true or false, had the effect to impair the confidence of the Kentucky Baptists in the Board of Trustees then constituted, and for some years no effort seemed to have been made to increase the funds of the College, and it had ceased practically to be a Baptist institution.

"In 1836 an effort was made to resuscitate the College by a re-organization of its faculty, and by the appointment of a financial agent to secure an increase of its endowment funds. Rev. Benjamin F. Farnsworth was elected to the presidency, and two of the teachers then in the institution were retained as professors. Other professorships were to be filled as soon as the means of their support could be procured, and the College was advertised to open in September, under new auspices as a *Baptist* institution. But the expectations of its friends were not to be

realized yet. On the morning of the day on which the College was to open, placards were to be seen posted through the town, setting forth that 'Bacon College' would commence its first session in Georgetown on that day with a full faculty, headed by Rev. Walter Scott as President, and T. F. Johnson as Professor of Mathematics and Civil Engineering. Among those named as its trustees were several who were trustees of Georgetown College. By the few only who were in the secret was this *coup d'etat* anticipated, though it had doubtless been in contemplation by the initiated for weeks—for buildings had been rented, teachers engaged, a Board of Trustees organized, and other preparations made that could not have been extemporized in a day. The truth was, Bacon College was but another name for an attempt to supplant Georgetown College by an institution controlled by the disciples of Alexander Campbell, with T. F. Johnson, late Professor in Georgetown College, as its chief engineer. The immediate consequence was that the Georgetown College, opening with President Farnsworth and one assistant as its faculty, matriculated some twenty pupils, while the Bacon College with its six professors, ample buildings, and a host of local, active and jubilant friends, 'entered upon its roll call the first day of its first session more than one hundred names.' President Farnsworth, stunned by this 'act of treachery' as he termed it, 'on the part of Professor Johnson,' and disheartened by the seeming indifference of the Baptists generally to the success of their College, after a few weeks of unsuccessful effort to induce them to come to its succor, tendered his resignation to the Board, which was accepted, and the Baptist College at Georgetown was left to work out its own destiny under the shadow of a *flourishing* rival institution. In

the spring of 1838, at the suggestion of John L. Waller, editor of the '*Baptist Banner*,' which had succeeded the *Baptist Chronicle* as the organ of the 'General Union' or 'United Baptists' of Kentucky, there was held in Lexington a convention of the friends of the College with a view to securing for it, if possible, an adequate endowment. It had become evident that without a very considerable increase of funds, the College would be compelled to seek another location or utterly fail to satisfy the Baptist denomination of the state and secure their patronage. The conclusion arrived at was that the trustees of the College be advised to put an agent into the field at once to collect funds and procure students for the College at Georgetown, and as soon as practicable to reorganize its faculty by the appointment of a President and the necessary professors; and the name of Rev. Rockwood Giddings, pastor of the Baptist church at Shelbyville, was presented by John L. Waller as a candidate for the presidency.

"At a meeting of the Board of Trustees, held on the 13th of October, 1838, Mr. Giddings was elected to the presidency, with the understanding that he employ as much time as he may deem necessary in traveling through the state for the purpose of procuring donations to an endowment fund for the College, and in presenting to Baptists the importance of an educated ministry, and as essential to this, the endowment of their literary institution at Georgetown. After some weeks of consultation with the leading Baptist ministers of the state, by correspondence and by personal interviews, and after being assured by several members of the Board not in sympathy with the 'Missionary Baptists,' that they would resign and give place to others acceptable to the friends of the College, Mr. Giddings accepted the presidency, and entered at

once upon the work before him, leaving the administration of affairs at Georgetown in the hands of three professors and a tutor. Thus closed the first decade of the history of Georgetown College."

As a matter of interest to our readers, we will give a brief extract from its financial history by the same writer:

"By the 1st of October, 1839, about one year from the commencement of his agency, Mr. Giddings had procured and handed over to the President of the Board, Col. Rogers Quarles, donations, in the form of promissory notes, ranging in amount from $100 to $2,000, the sum of $80,000. The death of Mr. Giddings, which occurred on the 29th of the above named month, terminated the first effort for the endowment of the College. The $80,000 had been procured from less than a third of the counties in the State, and his original purpose of raising a fund of $200,000, would probably have been realized had he lived another twelve months, as some large donations from wealthy Baptists had been pledged, when he should have secured the sum of $100,000.

"The memorable financial crisis occurred in 1840. Every bank in the United States suspended, and the whole country was involved in distress. The consequence was that a large per cent. of the Giddings' fund was never realized.

"In 1855 Dr. D. R. Campbell, then president of the college, at the request of the trustees, entered the field to raise an additional endowment fund, and in September, 1857, it was announced that he had procured in good and collectable notes the sum of $100,000 towards the endowment of the institution. Shortly after this followed the civil war of 1861–65, which resulted in the financial ruin of so many persons.

"A gentleman of large commercial experience and of much financial ability was recently asked what he would have cashed the 'Campbell fund' for in 1857, could he have foreseen what was to follow in the next ten years? His reply was, that he would not have valued it at more than thirty per cent. of its face value. That the Board of Trustees have succeeded in collecting about fifty per cent. of this second general subscription would indicate that they have not been derelict in the trust imposed on them as the guardians of educational funds."

CHAPTER XVII.

During the year 1838 there was some interest excited in the vicinity of Bloomfield on the subject of baptism. The Pedo-baptists were anxious to have a public discussion on this subject, and put forward as their champion Dr. Bemiss, a practicing physician and a licensed minister of the Presbyterian church. He was a man of ability, a Christian and a gentleman. Mr. Vaughan was averse to engaging in a public controversy, but was willing for some one else to come forward and enter the lists. He and the brethren looked around for a suitable person to make the contest, and they determined to invite Mr. Waller to represent their cause. Mr. Waller was then a young man, only about twenty-eight years of age. He was residing in Shelbyville, editing the *Baptist Banner*. He accepted the invitation and the debate took place. Dr. Bemiss defended his side with marked ability, but he was no match for the young giant. His mind was perfectly matured and he was at home on the baptismal controversy. Although this was his first public oral debate, he showed the skill of a veteran, and perfectly satisfied his Baptist friends. They thought he had gained a decisive victory. Whatever may have been the results of that debate, it rendered palpable one thing, that John L. Waller was no ordinary man. His subsequent history proved that he was one of the ablest men in the state of any denomination. We do not wish to disparage

the present generation, but we have never had his equal in Kentucky, either as a writer or a public disputant.

Mr. Vaughan, from the time of his settlement at Bloomfield until his retirement from the pastorate, was wholly given to the great work of preaching the gospel. This was his life-work, and he loved it with intense devotion. He took great pains in the preparation of his discourses. He made them the subject of devout prayer, and he made it an invariable rule never to enter the pulpit without previous preparation of mind and heart. The consequence was that during these years, after he had given himself entirely to the ministry, he was never known to make a failure. He was not what is usually called a revivalist. He was unacquainted with the machinery so common among some modern evangelists. He had no talent for manipulating his congregation. He could not preach without making an argument, and there was very little of the hortatory in his discourses. Nevertheless, he labored in many protracted meetings, and sometimes with the happiest results. In October, 1841, he attended the General Association, which met in Russellville, and at the request of the church he and Elders J. M. Pendleton and Daniel Colgan remained and engaged in a protracted meeting. A great interest was soon awakened. Church members were revived, backsliders reclaimed, and sinners awakened and induced to cry out, "What must we do to be saved?" An account of that meeting has been furnished us by Dr. Pendleton, which we will here insert:

"I am requested to furnish an account of a revival which occurred in Russellville, Kentucky, in the year 1841. In October of that year the General Association of Baptists in the state was held there. It was not nu-

merously attended. There were very few ministers present from the middle and eastern part of the state. Much to the surprise and gratification of his friends Dr. Vaughan was there. He was the pastor at Bloomfield, and had never been so far west as Russellville. He had, as he told me, an inclination to visit the place, and he did not know exactly why. He therefore rode on horseback more than a hundred miles, taking three days to perform the travel. He preached several times during the anniversary meetings, and when they were over he was disposed to remain and preach a few additional sermons. There was nothing encouraging in the state of things, but the opposite. The church was without a pastor, and no little effort had been made not long before by John T. Johnson and others to induce it to fall into the ranks of Mr. Campbell's 'Reformation.' This fact I doubt not influenced Dr. Vaughan. At any rate he remained and preached for weeks. Rev. D. S. Colgan and myself staid with him. He of course was looked to as the influential preacher of the meeting. After a few days a solemn religious interest was manifested, and some began to inquire, 'What must we do to be saved?' There was preaching every night and meeting for prayers every morning. There was no boisterous exhibition of feeling, but earnest solicitude on the great matter of salvation. Inquirers became happy converts and impenitent sinners became anxious inquirers. Thus did the meeting go on, week by week. The ordinance of baptism was administered several times during the meeting. Brother Colgan was the administrator in every case, and greatly enjoyed the service. I doubt not he has often looked back to those baptismal occasions as sunny spots in his pathway of life. My recollection is that eighty persons were bap-

tized and there was a considerable accession of strength to the church. Though I kept no written account of the meeting, I think the important facts connected with it have not been dislodged from my memory.

"The preaching of Dr. Vaughan was admirable. It was earnest and therefore eloquent, for every man is eloquent when he is earnest. The simple truths of the gospel were presented, and God owned his word of truth, clothing it with his 'power unto salvation.' Sinners were told of their guilt, their ruin, their righteous condemnation by the divine law, their utter inability to save themselves; and they were pointed to Christ as the 'Lamb of God, who takes away the sin of the world.' The troubled conscience found peace in the Mediator's blood, and baptism was the answer of a good conscience toward God by the resurrection of Jesus Christ.

"He who was prominent in labors of this interesting meeting has gone to his home in heaven. Probably the larger number of brethren and sisters who took part in it are no longer in the flesh. Have there not been happy associations, formed on earth, renewed in the world of light and love? God grant that the minority, remaining in this region of sin and sorrow, may also reach the realms of bliss."

About this time, 1841, the precise date is not remembered, at a protracted meeting, held in Bloomfield there were several additions, and among them a little boy, ten or eleven years of age, named Isaac T. Tichenor. He was very small of his age, and it is very likely some good people shook their heads and said he was too young to be converted and join the church. That is the way some do now-a-days. But that boy became a minister, and at twenty-two or twenty-three years of age he was one of the

finest pulpit orators in Kentucky. He was pastor at Henderson in this state for a while, and from thence he went to Columbus, Mississippi, where he was pastor for several years. He was then called to the first Baptist church in Montgomery, Alabama, and this church he served with distinguished success until some time after the close of the late civil war. He is now president of the Alabama Agricultural College, and is one of the leading Baptist ministers in the South. Some would have called that meeting in which he joined a failure because there were only six or seven additions, but in its ultimate consequences it was a grand success. Somewhere about this period he was called to the first Baptist church in Covington, but declined because he did not wish to leave Bloomfield.

In May, 1842, his wife, who had been in delicate health for a number of years, concluded that she would make a visit to two of her children, who at that time were residents of Fleming county. One of them was Sallie, the wife of Dr. John F. Fleming, of Elizaville; and the other was John, who lived near that village.

Mrs. Vaughan endured very well the fatigue of her journey, but after she had been there a few weeks her constitution gave way, and she became a confirmed invalid. In the meantime, her husband had returned home to attend to his regular pastoral labors. She wrote hopefully to him, and he expected by September she would be able to return home. In August, while he was making arrangements to go for her, she was taken suddenly worse. Word was sent to him immediately of her condition, and he started to Fleming without delay. There were no railroads in those days, and he was compelled to make the entire journey on horseback. Reaching the

vicinity of Elizaville, he was met by an acquaintance who informed him that his beloved wife was already dead and buried. This was a serious but not an unexpected bereavement. He felt it all the more keenly because he was unable to be present during her last illness. Her dying wish was that she might see her husband, and then she said, "I have nothing to do, but to die." But her wish was not gratified. Sinking rapidly she fell asleep in Jesus, on the 20th of September, 1842, in the sixtieth year of her age.

For several years before her death she had been in declining health and scarcely able to attend to the duties of housekeeping. But she possessed something better than bodily health. She was an humble, gentle, loving Christian. Her trust in Jesus sustained her in all her sufferings. She had a happy disposition, and she delighted in making others happy. She was well educated, was fond of reading, and had acquired an extensive fund of information. She read the Bible a great deal, and was very fond of Scott's Commentaries. She frequently consulted them, and those old volumes retain many marks that she made while poring over them. She made it a rule to read the New Testament through once every month. She also read many sermons and volumes of theology, and Mr. Vaughan has often remarked, that she was the best posted woman he ever knew, in the Scriptures and in divinity. It was her ardent wish, and the subject of her frequent prayers, that the writer of these memoirs, her youngest child, should become a minister of the Gospel.

It was with a saddened heart that Mr. Vaughan returned to his home near Bloomfield—the wife of his youth was gone to return no more forever. But he was comforted by the thought that he would meet her on that blissful shore.

He now became more devoted to his ministerial work, preaching regularly to his churches and laboring at other points where duty required him to go.

About this time, the Rev. Robert Grundy, a distinguished Presbyterian minister, visited the neighborhood and preached at the old Methodist camp-ground, a few miles from Bloomfield, on the mode and subject of baptism. His discourse was quite elaborate and was received by the Pedo-baptists with great delight. They thought it a triumph, and that immersionists must now hide their diminished heads. They thought it would be presumption for any one to attempt to meet this modern Goliath. If he did, it would be at the peril of his head. The Baptists, however, were not at all dismayed. They knew they had the truth, and they believed they had a man able to defend it. So they called on Mr. Vaughan and told him that he must reply to Dr. Grundy—that it would never do for his sermon to pass unanswered. To be silent was to acknowledge themselves defeated. He was always averse to controversy, but when it was necessary he did not hesitate to preach his own sentiments, to proclaim on all proper occasions "the truth, the whole truth, and nothing but the truth." He did not care to be always harping on baptism, but if it was in his subject in any way he was sure to bring it out. So when his friends told him he must answer Dr. Grundy, he replied he would do so, and by the help of the Lord, he would give him the best he could.

Well, a day was appointed when he would discuss the mode and subject of baptism. It was announced several weeks beforehand, and when the time arrived the Baptist meeting-house in Bloomfield, a very large building, was filled to its utmost capacity. Every seat below and in the

gallery was filled; every inch of standing room was occupied, and there were many out of doors, unable to get inside. These crowded around the windows and doors, eager to catch every word that was said.

He preached in the morning on the mode of baptism, and his discourse was three hours and twenty minutes long. The vast congregation listened all the time without wearying, and seemed to hang in breathless attention upon his words. The congregation then adjourned for dinner, and after an hour's recess they re-assembled, and he addressed them for three hours more on the proper subject of baptism. His discourse was exhaustive, and the Baptist brethren thought they had gained a brilliant victory. They were proud of their pastor now, for they felt that they had in him a champion sufficient for any emergency. There were no bad feelings engendered by it, and every thing passed off pleasantly. Sometimes during his discourse he would make a quaint remark or happy hit that would provoke a laugh all over the house. There was a Methodist preacher present taking notes, who had a few weeks previously preached on baptism, and in speaking of the river Jordan he said that it was so narrow that he could check it with his foot. Mr. Vaughan quoted the remark this preacher had made, and then read from the writings of a traveler in the East, who gave at a certain place in the river, its width and depth. Then said he, looking at the preacher in rather a comical way, "My Lord! what a foot! Sixty feet long and thick in proportion."

Mr. Grundy had stated in his discourse that Palestine was a barren, desert country, and that sufficient water could not be obtained in that land to baptize by immersion. Mr. Vaughan, in replying, said that was a strange

notion, that in a country sustaining two or three millions of people, with all their herds and flocks, enough water could not be found in which to baptize—that Dr. Grundy was certainly mistaken. He then turned to Deuteronomy viii.: 7; where Moses is telling the children of Israel about the land of Canaan: "For the Lord thy God brought thee unto a good land, a land of brooks, of water, of fountains and depths, that spring out of valleys and hills." "Now," says he, "my friends, which is the better authority, Robert Grundy or God Almighty?" Some of the Pedo-baptist brethren were a little offended at this remark, but they soon got into a good humor with him. They knew that he had at times a peculiar way of putting things, and that he meant no discourtesy in what he said.

While he was an avowed Baptist, and was always willing to show his colors, yet he was universally respected by other denominations. In and around Bloomfield, and every-where else, where he was well known, he had many warm friends amongst those of different churches. They knew the kindness of his heart and the purity of his motives, and that he loved the image of Christ, no matter who wore it.

He had some kind friends among the Presbyterian ministers; among them may be named the Rev. J. N. Saunders, who for twenty years or more was pastor of the Presbyterian congregations of Big Spring and Bloomfield. They lived for a long time together in the same neighborhood, and were always on the best of terms.

He often spoke of Mr. Saunders in the highest terms, saying that he ever regarded him as a Christian gentleman. It was also his privilege to reckon among his personal friends the late Rev. Wm. C. Breckenridge, D. D. This acquaintance began many years ago, in Louisville,

when Dr. Breckenridge had charge of a church in that city. Whenever Mr. Vaughan would visit the city, to remain any length of time, he always insisted on his preaching for him, and this he would do if it were in his power.

As he was now settled down in the pastorate, there was nothing occurring worthy of especial mention. Every Sabbath, when he was well—and it was very seldom that he was otherwise—he would attend his regular appointments. He was ever faithful in his ministrations, and whenever his members were going astray, he would give them the most faithful admonitions. He would tell them privately of their shortcomings, and in the pulpit he would rebuke "with all long suffering and doctrine." Some times these erring brethren would think that he was too severe, and become offended with him, but he would never take back what he had said when he knew that he was right, although no one was ever more willing to retract when he knew that he was wrong. He labored with all his power to elevate the standard of piety, and was often sad and discouraged to see professors of religion careless and worldly minded.

As his churches were some distance apart, it was impossible for him to make them regular pastoral visits, but whenever he heard that any were sick, he went immediately to see them. There, at the bedside, he would console the suffering Christian, and if the sick were unconverted, he sought by prayer and exhortation to bring them to the Savior.

He did not approve of much of the pastoral visiting made now-a-days, where the minister spent a great deal of his time in visiting the rich, in eating sumptuous dinners, and in passing off the time in idle gossip. His idea

was that when a pastor visited a family he should have an interview with them on the subject of religion, read the Scriptures, and pray with and for them. His visit should not only be social but religious in its character. There should be such a savor of religion in his conversation as to make an impression upon every company into which he was thrown.

In August, 1843, he was united in marriage to Mrs. Melinda Cane, of Bloomfield, widow of the late Major James Cane, of that village. Her maiden name was McKay, and she was the daughter of William McKay, for many years a resident of the Plum Run neighborhood, near Bloomfield.

There is a sad incident connected with her family which occurred about a year before her marriage with Mr. Vaughan. Her mother, who was a widow, was living at the old homestead, and her family consisted of herself, an unmarried daughter, Miss Lydia McKay, a grandson, a boy about half-grown, and two old family servants. Early one morning her grandson stepped out and started towards the front gate for some purpose. He was met by a mulatto man, brandishing an axe in his hand. The boy turned to run, but the fiend soon overtook him and cleft his head in twain. As he was standing over the murdered boy, Mrs. McKay ran out of the house to ascertain the cause of the alarm. As soon as the wretch saw her he rushed upon her with the axe, and literally chopped her head to pieces. He then entered the kitchen, from which the two old servants fled in the wildest alarm. He seized their beds, threw them upon the fire, and then scattered them about the room, and soon the whole building was enveloped in flames. Miss Lydia saved herself by running into the garden and concealing herself among the vines.

The neighborhood was soon up in arms in pursuit of the demon, and he was captured that day, about the middle of the afternoon. Mr. Enoch McKay, a son of the deceased, soon came up, and with a load of buckshot from a double-barreled shot-gun soon put an end to his existence.

This was the most horrible tragedy that had ever occurred in that community. What could have induced this creature to wreak his vengeance on these innocent victims, with whom he was entirely unacquainted, it is difficult to tell. Some think he was insane—this may be true or it may not—the light of eternity alone can reveal what was his motive.

The second Mrs. Vaughan was an exemplary member of the church, full of life and energy, a devoted wife and a kind stepmother. Although she was at times easily irritated, she possessed a generous heart, and came about as near performing her whole duty as any woman in the land.

This union proved a happy one to both parties. With his salary and the proceeds of his little farm, they were enabled to live with care and comfort. Their house was the stopping place for many a way-farer, and any traveling preacher that came by made it a point to stop and spend the night, or, if necessary, even a longer period. They had many friends and acquaintances in the surrounding country, who often visited them, and they dispensed to them a generous hospitality. They delighted for their friends to visit them, and it was a pleasure to them to entertain them. They were given to hospitality, and they did not mind the trouble it occasioned them.

Mr. Vaughan had in his employ for a number of years an old colored man named Daniel. He was his gardener,

hostler, etc. He would often talk to Daniel on the subject of religion, but it did not make much impression upon him. He was rather stupid, and addicted to one very bad habit. He would get drunk whenever he had an opportunity. Distilleries were common in those times, and Daniel, whenever he had a chance, would make them a visit. Whenever he had taken too much he was very talkative. Mr. Vaughan maintained family worship regularly, night and morning, and always required the servants to be present. In reading the Scriptures if any thing difficult occurred he would pause and explain it. One night he was reading in Hebrews about Melchisedec, and he stopped to tell Daniel who Melchisedec was. Daniel, who had been drinking a little too much, looked up very wisely and said, "You need'nt 'splain dat to Daniel; Daniel know a heap better dan he do."

On another occasion he was telling him what the gospel was, and trying to explain it to him. Daniel pausing from his work a moment said: "Mr. Vaughan, I'll tell you what de true gospel is, when a nigger wants any thing let him ask his master, and if he won't give it to him, let him go and take it anyhow."

As previously written, Mr. Vaughan was not especially gifted as a revivalist, but sometimes his preaching was signally blessed. At a meeting of the South District Association, held at Bethlehem Church, Washington county, Ky., he was appointed to preach at the stand on Sunday morning. His text was, "How shall we escape if we neglect so great salvation." Heb. ii: 3. He had unusual liberty on that occasion, and a profound impression was made upon his vast audience. Many were in tears, and many sinners were awakened to realize their lost condition. He was compelled to return home, and when the

Association adjourned the church followed it up immediately with a protracted meeting. There was a very large addition to the church, and forty persons who joined during that revival, stated that they were awakened by the sermon preached by him on Sunday morning.

In the history of the Bloomfield Church, which we have already given, it is recorded that Joseph M. Weaver, in 1852, connected himself with that church. He was quite a young man, and had been for several months a member of the Methodist Church, but from convictions of duty, he was constrained to leave them. He was licensed to preach, and then went to Georgetown College for several years. He is now the successful and able pastor of the Chestnut Street Baptist Church, Louisville, Ky., which position he has held since the 1st of January, 1865.

In the afternoon of the days that he preached in Bloomfield, he usually had special services for the benefit of the colored people. He was acquainted with their ignorance and their loose notions about morality, and he tried faithfully to instruct them and warn them of the danger of falling into sin. He exerted a fine influence over them, and was doubtless instrumental in converting the souls of many. Through his exhortations and warnings, their walk was pretty consistent, considering the opportunities they had enjoyed of receiving religious instruction.

There was one thing about the preaching of Mr. Vaughan, which the over-fastidious might condemn. Sometimes in his sermons, without apparently intending it, he would say things that would provoke a laugh all over the house. He was always very serious about it, and it is likely he did not intend to produce any such result.

Once while preaching to his Bloomfield congregation on the duty of searching the Scriptures, he spoke of the astonishing ignorance of some people about the Bible. To illustrate his point, he related an incident. "Once," said he, "I preached at a certain church in Marion county. After services, I was invited to dine with Col. ——. He was a member of the State Senate, and professed to be somewhat sceptical in regard to the inspiration of the Scriptures. We were talking about the Bible, and he said to me 'Mr. Vaughan, does'nt Solomon say somewhere that a whistling woman and a crowing hen ought to have their heads cut off.'" There was a laugh all over the congregation. He looked at them very sternly, and said "What's the the matter with you all? I did'nt see any thing to laugh at," and then proceeded with his discourse.

CHAPTER XVIII.

In April, 1855, when he was a little over seventy years of age, he assisted Rev. V. E. Kirtley in a protracted meeting in Danville. He preached day and night for two weeks or more with as much vigor as a man of forty or fifty years of age. The church was revived and some fifteen or twenty were added to the list of membership. The meeting closed one evening without any symptoms of fatigue on his part, and the next day he mounted his faithful horse and started home. Although about forty-five miles from Danville, he reached there about two o'clock in the afternoon, and after he had dined and rested a while he got on his horse and went to town, three and a half miles distant, attended to some business, and returned home before night. All this labor did not seem to fatigue him and the next day he was as fresh and buoyant as ever. In 1859, on account of the feeble health of his wife, he sold his little farm, broke up housekeeping, moved into the village and commenced boarding in the family of James Duncan, Esq.

When the unfortunate civil war commenced, in 1861, between the North and South, he was at first in sympathy with the Union and violently opposed secession. But after a few months his views underwent a complete change and he warmly espoused the cause of the South. It was not his nature to be neutral on any subject that came up immediately before him; one could soon tell on

which side were his sympathies. But he was not a sectionalist in the full sense of the term. He knew that there were many good and true men in the North, and, notwithstanding a cruel war was raging, he loved and respected them. He was not willing to repudiate every man who was born north of Mason and Dixon's line. There were many Baptists in the North with whom he had become acquainted in other years, and whatever might be their political bias, he recognized them as Christians. He pursued a very prudent course all through the war. Never in the slightest manner did he allude to the subject of politics in the pulpit. He preached nothing but Jesus Christ and Him crucified; the subject of politics was studiously avoided. It was very common in those times to arrest men for their political sentiments. On a certain occasion Colonel Halisly, a Federal cavalry officer, on passing through Bloomfield with a portion of his command, paused for a few hours to rest and dine. To pass off the time he concluded to arrest all the prominent citizens and make them take the oath. If at all refractory he sent them to Camp Chase for a few months as political prisoners.

Among the arrests was Mr. Vaughan. Says the Colonel: "Mr. Vaughan, I have a serious charge against you; they say you have been preaching politics all through the country." He replied in his emphatic way, looking him full in the eye: "It is a *lie* sir; I don't care who says so." Then turning to Mr. James Conly Duncan, a citizen of the neighborhood and a strong Union man, he thus addressed him: "Jim, you have heard me preach frequently; did you ever hear me mention the subject of politics in the pulpit?" Conly replied: "I have never heard you preach *politics*, but you preach me to *hell* every

Sunday." Halisly then dismissed him, telling him that he was satisfied.

In June, 1857, the Board of Trustees of Georgetown College conferred on him the honorary degree of D. D. This was done as a public recognition of his theological attainments. At first he thought he would write a declination and publish it in the *Recorder*, but he thought that this action might be misconstrued, and so he concluded to let it go for what it was worth.

In May, 1863, while the war was raging, the General Association met in Shelbyville and Mr. Vaughan was present. The Baptist church edifice was just finished, and he, at the request of the church and pastor, preached the dedication sermon. It was pronounced an able sermon and fully sustained his reputation as a preacher.

In September, 1865, the Long Run Association met in Shelbyville. It was his privilege to attend the meeting of this body. He was in the eighty-first year of his age, and his physical constitution was giving away under the weight of accumulated years. He was, nevertheless, appointed to preach on Sunday evening, and, while weak in body, he was still vigorous in mind. Rev. J. W. Goodman remarked to the writer, that it was the finest discourse he had ever heard him deliver, and he had heard him on many occasions. It did seem remarkable to many that one so old could present a subject so clearly and forcibly. He developed his subject in logical order, thought after thought, without confusion or repetition, and then concluded with a happy application.

In September, 1866, he attended the meeting of the same body in Simpsonville, Shelby county. He was appointed to preach one day of the meeting, but he was taken ill and was unable to fill his appointment. While

there he enjoyed the exercises very much, and was particularly interested in a sermon delivered by Rev. Thomas Rambaut, D. D. It was an able and eloquent discourse, and completely charmed his audience.

Before the Association adjourned he was compelled to leave, and this was the last meeting of that body he was ever permitted to attend.

Although so advanced in life, he continued to serve his two churches with unabated zeal and great regularity. It is likely there was some decline in his intellectual powers, but it was so slight it was difficult to discover it.

In 1866 the writer assisted him in a protracted meeting in Bloomfield. It was continued about sixteen days, and Mr. Vaughan never missed a meeting. Morning and night he was present to aid with his prayers and exhortations. The morning services were usually conducted by him, and there was always something fresh and pointed in his remarks. He would often speak with great tenderness, at which both saint and sinner would be frequently melted into tears. The meeting was a good one, and resulted in about twelve additions to the church.

On the 4th day of June, 1868, while on a visit with his wife to her sister, Mrs. Lucy Selectman, living about three miles south of Bloomfield, he stepped out into a woods pasture adjoining the yard, and as he was walking along he struck his foot against the root of a tree, and losing his balance he fell across it. In the fall he broke his hip bone in the joint. Unable to rise, he called with all his might for assistance, but no one came to his relief, for the house doors were all closed, and the inmates could not hear him. He dragged himself in some way to the fence, and, still repeating his cries, a black man who was plowing in a field not far off heard him, and came to his assistance.

He was carried into the house and medical aid summoned as soon as possible. It was ascertained that the fracture was of such a nature that the bone could not be set. The very best was done to alleviate his sufferings, for they were extremely severe. His faithful wife was with him, and waited on him with the devotion and tenderness of a mother towards her child. On account of his extreme old age, it was the opinion of his medical advisers and friends that he could not long survive this accident. He was also of the opinion that his dissolution was near at hand. One night he was impressed with the belief that his last hour had come. Death had no terrors for him. He was almost in an ecstacy of joy as he thought he would soon be forever with the Lord. But his appointed time had not come. The next day he began to improve, and after a confinement of twelve months he had become so much better that he could stand up, and by pushing a chair along before him he could contrive to walk across his room. Soon after this he began to ride out in a carriage, and then in a short time he returned to his boarding-house, in Bloomfield. Seeing that it would be impossible for him to officiate any longer as pastor, he sent his resignation to his churches, requesting to be released. It was, doubtless, a sad moment to him when he severed the connection that had so long existed between him and his beloved congregations, but duty told him that he must take the step, and he did so without wavering. His churches were reluctant to part with him, for they loved him like a father; but they knew that it was beyond his power to serve them longer. It was the will of the Lord and they were prepared to submit. Bloomfield church called as his successor the Rev. Thos. Hall, late of South Carolina. He is still with them, and is an able minister of the New Testament.

Little Union invited the Rev. Thomas H. Coleman to take his place. He also is still with them. He is a good and faithful workman, that needeth not to be ashamed, and the Lord has greatly blessed his labors.

One night in May, 1870, Mrs. Vaughan arose from her bed to give her husband a drink of water. By some means she slipped and fell and broke one of her limbs near the hip joint. The fracture was very similar to the one he had suffered. The family being aroused, she was placed on a bed and a physician sent for. Her sufferings were very great and no skill in medicine seemed to afford her any relief. She was compelled to lie upon her back all the time. Bed-sores were produced, and after the lapse of six weeks mortification began, and in a few days her sufferings closed in death. In the midst of excruciating pains she was happy, for she was sustained by that friend who has promised to be with us in six troubles, and in the seventh he will not forsake us. Her death was a triumphant one, and her last words were: "I am going to my beautiful home above." She was buried in the old church-yard, in Bloomfield, and there she must lie until the resurrection morn.

Mr. Vaughan was now left alone at the advanced age of eighty-five, and so badly crippled that he could not walk without assistance. It was a sad state to be in, but he could say from his heart—"The will of the Lord be done."

In October of the same year he left Bloomfield and came to our home in Simpsonville, to spend with us the remainder of his days. We were then considering a call to the Danville church, which was shortly afterwards accepted, and arrangements made for our removal. While this was taking place, Mr. Vaughan, at the solicitation of

Dr. Helm, went to Louisville and remained with him until we had again commenced housekeeping.

During this visit he preached one Sunday morning at the East Baptist church for Dr. Helm, and on the next Sunday for Dr. Weaver, in the Chestnut-street Baptist church.

Of his visit to Dr. Helm, and sermon at the East church, Dr. Helm thus writes: "While at my house in Louisville, while you were moving to Danville, a great many of his old friends called to see him, and some brought him presents. In a most earnest manner he would express his gratitude, and then indulge in some jest with them in a most artless and child-like manner. My family met in his room while he was with us for family prayers. He could not kneel in prayer, on account of his decrepitude, but sat in his chair and prayed, not forgetting his friends who had shown him attention and kindness. While here, he preached for me in the East Baptist church. The house was full, and his text was Romans v: 21. All seemed astonished at the clear and forcible manner in which he spoke. Sometimes he would hesitate a little, and at times there was a little incoherency in his remarks. At the close of the sermon I asked the congregation to stand and sing, 'Amazing grace, how sweet the sound.' There were a great many in tears when they rose, and they became so overwhelmed by their feelings, that they sank down in their pews, and sobbed like children. I am sure I shall never forget that day. It was the last time I ever heard my father in the Gospel preach. I could not forbear saying to the congregation, 'Brethren, if I am and have been any thing to the cause of Christ, under God, I am more indebted to Dr. Vaughan, than to any other man. He has been a father and a faithful

teacher to me. When a boy in the ministry, he took me by the hand, introduced and encouraged me.'" In a few days after this, he accompanied the writer to Danville, which was the last earthly home of this aged pilgrim.

He was cheerful and happy and so thankful to his Heavenly Father that he had a home in his old age with one of his own children, where he would be tenderly and affectionately cared for.

The years now glided by without any event of especial interest occurring in his history. Occasionally he would preach for the writer, and always with acceptance. Of course his efforts were far inferior to what they had been in former years. His mind would sometimes wander from the subject, but if he struck another line of thought, it would always be sound sense and sound theology. His recollection of Scripture was remarkable, and he would often quote lengthy passages without making a single mistake. In his advancing years he became more and more tender in his feelings and sometimes in his speaking he would be so deeply affected that he could scarcely utter a word. He retained his constitutional facetiousness until the last. In the fall of 1871, Dr. Junken, pastor of the First Presbyterian church, in Danville, being compelled to be absent one Sunday, secured the services of Mr. Vaughan as his supply for that day. He did very well, considering his great age and bodily infirmities. After the sermon several of the congregation came forward, gave him their hand and congratulated him on his successful effort.

Meeting Dr. Junken, a few days after, says he "Doctor, I preached for your people Sunday a very poor sermon, but they thought it was a good one, and I let them think so; they didn't know any better."

In November, 1872, he made a visit to Bloomfield and Little Union churches, and preached one sermon to each church. His visit to these congregations was of the most gratifying character. It was like a father visiting his children, and when he returned home, he would tell with tears in his eyes of the warm reception given him by his friends.

When the General Association met in Louisville, in 1875, it was arranged to hold centennial meetings throughout the state. The first one, or among the first ones held under this programme was in Harrodsburg, on the 16th of the following June. As it was a pleasant day, and but a short distance from Danville, Mr. Vaughan concluded to attend.

The meeting was held in the beautiful grove of Mr. Paine, near town, on the Lexington turnpike. A suitable stand was erected for the speakers, and a large congregation was assembled.

Among the prominent ministers present, were Doctors Burrows, Broadus, Helm, Weaver, and Manly. After the usual introductory services and a stirring address by the Rev. W. P. Harvey, Mr. Vaughan, supported by Doctors Helm and Weaver, arose and addressed the congregation as follows:

"I never did believe in apologies, and shall not begin now to make them. I am in my ninety-first year. My voice and mental powers are both enfeebled. The loss of my teeth makes it difficult for me to speak plainly and to be heard. I had no idea of making a speech, or that such a thing was in the minds of the brethren. But we ought to do all we can to stir up each other and every one around us to diligence in the divine life, and to work for the Lord Jesus.

"I was born February 22.1785,in Westmoreland, Pennsylvania, a short distance from Pittsburgh. My parents moved to Kentucky when I was but three years old. My father was a Baptist, my mother was a Presbyterian. They never debated about the points of difference, but circumstances threw me among the Presbyterians, and I feel affectionately indebted to them.

"A Pennsylvania Dutchman of whom I have heard, was elected to the legislature, and being an ignorant man, he sat during the greater part of the session without opening his mouth. But some one brought up a bill to confine the hogs in a certain county from running at large. Now he thought was his chance. He could talk about hogs. 'Mishter Speaker,' said he, 'I was porn among te hogs—I was pred among te hogs—I was raised mit te hogs—and I peg dat te hogs may go free.' I have the best feelings towards the Presbyterians—for I was raised among the Presbyterians—and was married in a Presbyterian house, by a Presbyterian minister—the Rev. A. Rankin—and feel great obligations to them for many good things.

"I went to school nine months when I was eight years old—three months when I was ten years old—two weeks to a night school—and thirteen days to a writing school, in which I learned how to write. This was the amount of my school education. During the period I got a tremendous whipping for preaching, by a Presbyterian, who was the school teacher.

"Some of us boys had got together in recess and concluded to have preaching. They said a great many silly things. I thought I could do better than that. So when my turn came I thought I would do my best and give them the truth. I told them if they were not good boys

and didn't mind daddy and mammy (we didn't have any fathers and mothers in those days), if they played on Sundays and fought and used bad words, they would go to hell. I said that hell was a great, big place, tremendous hot, and that when the wicked people wanted water to quench their thirst, the devil would take an iron ladle and pour melted lead down their throats. That was my idea of it. When we went back to school the teacher thundered out, 'William Vaughan, Richard Applegate, and Green Roberts, come here!' Then we knew what was coming. I carried the scars of that whipping for a year. At my father's death my mother was left very poor with nine children, the youngest three years old. Soon after this she joined the Baptist church, and both she and my father were remarkable for their piety. He kept up family worship regularly as long as he lived.

"My first religious impressions were in 1810, when I saw a wicked man in our village who was called to die. I remember that the last Sunday I had seen him at the Seminary playing ball, and I said to myself, 'You are pursuing the same course, and will end the same way unless you stop.' I used to read some infidel books. That was the popular religion of that day. I felt melancholy and disturbed. I was trying to be an infidel and thought I was. I felt that if I became a Christian I would be disgraced, though I was only a poor tailor boy. But the impression kept increasing upon me of the truth of the gospel and of my sin and danger, until as I sat on my tailor's bench, I was compelled to pray with every stitch I sewed, 'God be merciful to me a sinner.' Thus it went on until gradually I perceived a great change. I could see that six weeks ago every word was an oath, and now every breath was a prayer. And then I saw that

all that change that had already occurred, and every hope I had for the future, was due to the Lord Jesus. Then it seemed that the blood of Jesus Christ overwhelmed me and covered me completely. I never felt such love for Jesus as in that hour when I knew that God, for Christ's sake, had forgiven my sins.

"There is one thing in which all our churches now are very deficient, that used to be more attended to by those who professed to be Christians at all, that is, family worship. My father, though a plain, unlettered man, invariably observed it and prayed for us children with great earnestness. I wish that all our people did the same today. My impressions in regard to the ministry began about the year 1810. They occasioned me much trouble. I felt greatly cast down. I knew I was ignorant and thought I would rather God would kill me than make me preach. But after some struggles of feeling I prayed that God would teach me my duty and make me willing to do any thing for the salvation of sinners. Very wild notions prevailed among the people as to a call to the ministry. I remember that that good man, Andrew Broadus, the uncle of my Brother Broadus here (Dr. John A.), came across one who wanted to preach and maintained that he was called to preach. The evidence that he had was that Jesus met him in the road and told him if he did not preach he should be punished by bleeding to death at the nose.

"I remember meeting a young man, who had little intellect or learning, who wanted to talk to me on the subject, after I became a minister. I found that he had a very high opinion of himself. 'You want to preach?' said I. 'Yes,' he replied; 'I want to preach and I'm going to preach, and that ain't all, I've got the gift.'

That made me feel pretty flat. However, I thought I would speak plainly and kindly to him. So I said there were two things necessary—one was the desire, and of that he was the best judge; the other was the capacity to teach, and of that others were the best judge. 'Does any body want you to teach them? Suppose you had a good watch in your pocket, would you send it to a blacksmith to be repaired? And do you think that God will send a man to preach his gospel that has no capacity to instruct?'

"The churches, however, were not very particular or careful as to licensing, though they were much more so about ordaining. My church licensed four of us in a batch, and a more ignorant set would be hard to find. But one of the good brethren, who had not exactly favored the licensing, gave some good advice to the church. 'You have licensed these brethren,' he said; 'now don't just let them run, but look after them, pray for them, go to hear them, and if they make improvement then enlarge their boundaries and let them preach in other neighborhoods.'

"We knew very little and we talked in a way that showed our ignorance. We said 'mout' and 'moutn't,' 'critter' and 'breethren.' And many of them never tried to improve, but I thought that wasn't the way to do business. I got the best books I could—Murray's Grammar, Walker's Pronouncing Dictionary—and determined I would speak correctly. Then I got books to read on the Bible and studied them in all the odd times, working hard all the week at my trade and preaching on Sunday. I read Fuller's works and Magee on the Atonement, and McKnight on the Epistles, and all that I could find. I studied, as well as I knew how, the Baptist controversy

on Communion, and it does not seem to me to take a great deal of learning to manage that controversy, if people would only stick to the Bible. After a while I got to be thought a pretty sharp preacher, and sometimes I thought so myself.

"Among the Baptists of those days there was a great deal of prejudice against education. For my part I had a prejudice in favor of education. I thought if a man had to do any thing it was worth his while to learn how to do it. I think it was Ambrose Dudley who said, in regard to the common notion then prevalent, that 'God put the ideas and words into the preacher's mouth, that he must put a heap of nonsense into some of them, if that was so.'

"People would preach election and predestination, grand doctrines, too, and glorious, but in such a way as to upset altogether the other Scripture doctrine, that God is no respecter of persons.

"Great changes have occurred now. Progress is the order of God. While uneducated men have done great good, it is evident that he has a place also for the best educated men. The days have changed since they used to say, by way of censure, 'Vaughan does not preach by the spirit, he studies.' Now, it is a reproach to a man who undertakes to preach and does not study.

"Alexander Campbell gave us a vast amount of trouble, though he was a good man and a man of talent. He led away a great many excellent people. He tried hard to get me to join them. He told me I would have more friends and more influence if I went with them, and that I would be better sustained. He said, 'If you don't come with us you will lose your popularity and influence.' I replied, 'Alex., I am a poor man, but neither money nor popularity can induce me to preach what I do not believe.'

"One of the great subjects of discussion between us was the doctrine of depravity. I said, 'A partial reformation is all that is requisite, if there is only partial depravity. If a man has correct ideas of sin, there is no one who will dare to enter the eternal world and appear before the judgment seat with only a partial renewal.' He said, 'God can make a word that will pierce the heart of an angel.' I said, 'I do not limit the Omnipotent. But certainly he has not made one that pierces the heart of any sinner; there is no hope for any except in salvation by grace through the Spirit.' 'But,' said he, 'your doctrine leads to Calvinism.' 'What of that; what then, if it leads to the truth, and agrees with the Bible? You have been telling me of your preaching and of the great crowds who have made the good confession. Why did they not all? They are all mortal, all sinners; all ought to believe; all heard the same preaching. Why were they not all affected alike? If divine grace does not make the difference, it must be that a previous better disposition does. And if that is the cause, that makes God, who gave that previous better disposition, just as partial as you say that the doctrine of Calvinism makes him.' He replied, 'I can't tell you why it is,' and I knew he could not.

"In those days we used to have a great many who were unlearned and ignorant men, like the Apostles before the Sanhedrim, but men that were full of the Holy Ghost and of power. And we had some learned ones, whose learning was a great blessing. There was one, Brother Burrows for example, who was then a young man, but one of the best preachers in Kentucky. He preached as well then as he does now I expect, and he did not read his sermons in those days.

"We had also some unlearned and ignorant men who had nothing to make up for their ignorance, except a vast amount of self-conceit. One of these, I remember, was discoursing one day when John Taylor was in the pulpit. He took for his text, 'Lord, what is man,' etc., and divided it into three heads: Man considered, 1, physically; 2, mentally; 3, morally. He spent an hour on the first head, talking in a vague and misty way, and was just announcing his second topic, when John Taylor pulled out his watch and said aloud, 'One hour gone and nothing said yet.'

"On another occasion a young man was discussing in a sort of spiritualizing way, Ezekiel's vision of the waters that flowed from the temple, becoming continually deeper. When he reached the part of the subject where the waters rose to the horse's bridle, John Taylor could stand it no longer, but arose and said, 'Young man, you'd better paddle to the shore or you will drown.' A brother named Joe Buchanan had wearied out old John Taylor another time by a very tedious and unsatisfactory talk about things of which he knew but little, and which were of not much consequence any way, and at the end called on Brother Taylor to pray. His prayer was brief and pointed. 'Oh, Lord, teach Brother Joe what to preach, and how to preach, and to quit when he is done. Amen.' But I must stop. My trouble has been only that I did not have religion enough, nor concern enough for sinners. God grant to you all, dear brethren, to increase in these things more and more." *

Mr. Vaughan returned home that evening, very little fatigued from the labors he had that day passed through.

* The above address is from notes taken down at the time by Dr. Manly.

CHAPTER XIX.

In 1876 the General Association of Kentucky Baptists met with the Walnut-street Baptist church, Louisville.

One day of that meeting was set apart to be observed as Centennial day, and appropriate services were appointed for that occasion. At the preceding meeting of this body, it was resolved that Mr. Vaughan and other aged ministers in the state should be especially invited to attend its next session, and that suitable steps should be taken to secure their attendance. Mr. Vaughan thought it would be impossible for him to be present, but as the time of the meeting approached he became more and more inclined to attend, and at last a week or two before it met he made up his mind, the Lord willing, to be there. He went, and during his week's sojourn in the city, he was the guest of his esteemed friend, Dr. Wm. B. Caldwell. On account of his great infirmities he could not take an active part in the deliberations of the body. He met with them several times, and led in prayer once or twice, but most of his time was spent at his temporary home. A great many of his old friends called to see him there, and his time passed off very agreeably. They talked over the days of yore, and he seemed as fresh in his spirits as a boy. These reunions with his old friends were seasons of the most profound satisfaction.

The meetings over, he concluded to return by Bloomfield, and make his friends in Nelson one more visit

before he died. While there he preached to large congregations at Bloomfield, Little Union and Cox's Creek. The day after preaching at the latter place, he returned to Danville. He was greatly fatigued when he reached home, but the next morning he was quite refreshed, and for several days he could scarcely talk of any thing else but his recent visit, and the marked attention he had received from a host of friends.

During the following winter he suffered much from a disease of the kidneys, with which he had been afflicted more or less for a number of years. It now grew worse, but sometimes for several weeks together he would be much better, and would pass his days and nights with comparative comfort.

On the 22d of February he reached his ninety-second year, and on the following Sunday — the 25th of the month—he preached to the Baptist church in Danville. His text was, "I will raise up for them a plant of renown;" Ezekiel xxxiv: 29. This was the last sermon he ever delivered. Those who heard him say it was one of the best discourses he had preached since he had been in Danville. Shortly after this his disease returned upon him with increased severity. He was anxious to die if it was the Lord's will to take him, for he had no fears in regard to the future. During his past Christian life he had been the subject of many distressing doubts and fears, but these had all vanished, and he could say with Paul, "I know in whom I have believed," etc. He was fully assured that death to him would be the gateway to unceasing and unspeakable joy.

On the morning of the 17th of March, being distressed with cramping in one of his limbs, he got out of bed, and as it was still dark in his room, he struck against a chair

and fell over it upon the floor. He was soon carried to his bed, but he had strained his back and was in great anguish.

A physician was called in and every thing was done to alleviate his sufferings. The pain in his back was relieved in a few days, but his disease assumed a more aggravated form. He would have paroxysms of pain of the most excruciating character. These would pass off, and then he would be in a very gentle frame of mind. He was fully impressed that his last hour had nearly come, and during his intervals of rest his constant theme was Jesus. He would quote many sweet passages of Scripture, and he would say, "How precious, how consoling." He had committed to memory a number of beautiful hymns, and these he would often repeat.

A few evenings before his death, in an interview with him we heard him quote at length the hymn beginning with the words,

"Oh! Lord, I fall before thy face."

It was done in a very tender manner, which showed that he felt it in his very soul.

His paroxysms of pain increased in violence and duration. It was deeply distressing to hear his groans of anguish. On the morning of the 31st of March he sank into a sleep from which he was never aroused. The breath grew fainter and fainter until 4.30 P. M. of the same day, when he passed away without a struggle, and as gently as an infant sinking into sleep. His spirit then took its flight to its home beyond the starry skies.

On the morrow, at 2 P. M., funeral services were held in Danville, at the residence of his son. Rev. W. P. Harvey, of Harrodsburg, delivered a brief but very appropriate discourse, and in conclusion an excellent prayer

was offered by Dr. J. G. McKee, of the Presbyterian church.

The next day his remains were carried to Bloomfield, and on the 2d of April, at 11 A. M., the Rev. Thos. Hall, in the c11 Baptist church, and in the presence of an immense audience, delivered an able sermon from I. Samuel, xxv: 1.

He was assisted in the services by several visiting pastors. When these services were over, the lid of the coffin was removed, and that vast congregation, one by one, passed by with solemn tread, and looked for the last time on the countenance of that beloved father in Israel. His body was then lowered into the grave, which was just in front of the church, and about half-way between the two doors. There he rests, almost under the pulpit where for more than thirty years he had dispensed the blessed Gospel of the Son of God.

The following account of his funeral, by the Rev. Jos. E. Carter, appeared the next week in the columns of the *Western Recorder:*

REV. WILLIAM VAUGHAN, D. D.

A FATHER IN ISRAEL — A GREAT AND GOOD MAN LAID TO REST.

"On the morning of Monday, April 2d, the little village of Bloomfield, Kentucky, already sad, was made sorrowful as the sound of the Baptist church bell spoke requiems to the departed spirit of that great and good man—William Vaughan. From all directions came the sorrowful people, ministers and members, citizens and strangers, white and colored, from near and far, to unite in the sad services of the hour, and to aid in and witness the burial of this renowned man of God. The toll of the bell at half-past ten A. M., announced that the funeral procession was in

motion from the house of Brother John Wigginton, where the corpse had lain since 6 P. M. of the evening before, and soon the cortege reached the church, with T. Tichenor, E. C. Tichenor, of Nelson county, Joseph H. Thomas, of Danville, Greg. Thomas and B. A. Wilson, of Bloomfield, and Allen McKay, of Taylorsville, pall bearers. Following them were the bereaved son, Rev. Thomas M. Vaughan, and family, accompanied by the pastor, Rev. Thomas Hall, Rev. T. H. Coleman, Rev. W. W. Willett, Rev. J. N. Saunders, of the Presbyterian church, Bloomfield, Rev. J. M. Weaver, of Louisville, and the anxious throng that came after.

"When the casket which held the honored remains was placed before the pulpit, some good women like those who would carry sweet spices to the sepulchre, placed upon it lilies, jassamines, heliotropes, and hyacinths, formed into crosses and crowns, with a miniature sheaf of ripe wheat that lay as if fresh from the sickle. Living tongues had then to tell of the battles and victories of this prince of soldiers, and of the soul ripe and gathered into the garner of heavenly glory.

"Now the choir is singing, as it has been since the body was brought into the church, these touching lines:

'I would not live alway, I ask not to stay,'

and as the plaintive tremulo of the music, with soft, sweet swell, fills the large room, tears begin to fall from their pent-up fountains, and the whole congregation mellows for the sad, sweet service of the hour.

"Rev. T. H. Coleman read the 14th chapter of Job, after which he announced the 1,118th hymn of the Psalmist:

'Servant of God, well done,
Rest from thy loved employ.'

"This sung, the Rev. J. N. Saunders, of the Presbyte-

rian church, arose and prefaced his warm and touching prayer with these words:

"'Just twenty-five years ago I came to Bloomfield, when I found our dear Brother Vaughan pastor of this church. He was in the vigorous exercise of his strong mental and physical powers. We were very intimate. I found him to be a man of the most sincere and ardent piety. He was clear in intellect, sound in theology, and his heart was thoroughly engaged in his ministerial work. He was cordial in his feelings. I bless God I can stand in your presence to-day and say that you bury a friend, one of the most sincere of my life.'

"Mr. Saunders' prayer was truly heavenward, when he thanked God for the gift of Rev. Thomas M. Vaughan, the honored son of the deceased.

"Rev. W. W. Willett next read from the 15th chapter of 1st Corinthians, and announced the 1,117th hymn, one of the stranzas of which reads:

> 'Here where oft thy lips have taught us
> Of the lamb who died to save,
> Where thy guiding hand hath brought us
> To the deep baptismal wave.'

"Rev. Thos. Hall, pastor of Bloomfield church, then delivered his discourse from these words: 'And Samuel died; and all the Israelites were gathered together and lamented him, and buried him in his own house at Ramah.' 1st Samuel, xxv: 1. The topic of the sermon was 'A specification of a few of the occasions for lamentation on the death of a minister of Christ.' This most excellent sermon will be published in the *Recorder* by request, and for this reason I desist from giving even an analysis of it. It is enough to say that it will be read by hundreds to the strengthening of their Christian graces, as it doubtless did those who heard it.

"The sermon over, the 1,100th hymn was next sung:

'Go, spirit of the sainted dead,
Go to thy longed-for happy home.'

"Rev. J. M. Weaver followed this hymn, giving way now and then to his emotions, and wiping the tears from his eyes. He said: 'I have come here to-day, dear brethren and friends, simply to mingle my tears with yours. These are not all tears of sorrow. I knew this dear brother all my life. When I received the telegram Saturday that he was dead, I felt that I had lost one who had never neglected to pray for me. I owe almost all that I am as pastor to Brother Vaughan. He never parted with me that he did not say 'Joe, I am praying for you.' O, how much have I lost in his death!' (Bro. Weaver then gave some facts in his history which have been given in the body of this work, and need not be here repeated.)

"After the narration of this history, he continued: 'I doubt whether any preacher in Kentucky has ever done as much preaching as Brother Vaughan. He preached his last sermon in Danville, on the 25th of last February, from these words: 'I will raise up for them a plant of renown.'—Ezek. xxxiv: 29. His dying theme was Jesus. Just before his death his sufferings were intense. On Sunday before he died his mind was as clear as ever, and he repeated in full the 470th hymn of the Psalmist:

'O Lord, I fall before thy face,
My only refuge is thy grace,' etc.

"'These sentiments were always the sentiment of his heart, as they grew out of the great doctrine which he believed and preached. Brother Vaughan was a father. His church licensed me to preach. He took me by the hand when a boy—stood by me when others slandered me. At one time I stood by his bedside when all hope of his

life was given up. At first he did not seem willing to go; at last, when he believed that there was no hope of his life, he shouted aloud, as if his soul was on fire to go.' Brother Weaver closed his remarks with a few words of tender exhortation to the unconverted, to whom Dr. Vaughan had so often appealed. The 1,078th hymn was sung:

'Unvail thy bosom, faithful tomb,' etc.

"After this, Brother Hall introduced the writer of this article. He, with some hesitation, repeats what he said, but does so at the request of the pastor. He said: 'About a year ago, I remarked to my wife and others that if I should survive Rev. William Vaughan, I would be willing to ride one hundred miles to his funeral. On yesterday when I heard of his death, I was within four miles of Bloomfield. I thank God for the distinguished honor of being here to take part in the burial of this prince of Israel. When men die we are apt to have three prominent thoughts concerning them. We review their past lives; we think of the immediate surroundings of their death, and we think of them in the eternal world. Such thoughts as these have engaged my mind this morning of him whose body now lies before us. Look at his long life spent in the service of God; think of his combats and victories, and what a hero he has been in the great battle of life. What was his happy death? And what of his Jeweled Crown, as he has just received it from the hands of his Lord, amid the hallelujas of glory which swell with the shouts of the redeemed?

"'It is strange, yet not strange, that my thoughts had been running in the same groove as that of the pastor, before coming to this place to-day. I have been thinking of the Christian lamentation over the dead. Stephen and

the good woman Dorcas have been in my mind, as I have thought of the great lamentation that was made over them, and how the widows wept as they showed the garments that the good woman had made for the poor while she lived. O, the power of the Christian life.

"'I felt, when at the last General Association in Louisville I was one of the two who stood by and held up the tottering frame of the dear beloved brother, as he made his last address to the General Association of Kentucky Baptists, that I was highly honored in the act, as the widow of Sarepta who baked the little cake for the prophet Elijah.'

"After this the case was opened, and one by one the large concourse of people passed by and looked on the face of the 'old prince,' sorrowing that they should see his face no more on earth.

"As the choir sung—

'Forever with the Lord,'

the moving mass gathered around the grave, which was made just between the entrances of the front doors in front of the church, the foot of the coffin almost resting against the church wall.

"Brother Hall, pronounced the benediction, and when the earth had been placed over all that remained of Wm. Vaughan, we turned away, feeling almost as if we had been to the Spirit Land talking with him and with Jesus."

ELDER WILLIAM VAUGHAN.

Sketches of His Character by Rev. J. M. Pendleton, D. D., and others.

The following testimonies will show the estimate in which the character of Mr. Vaughan was held. The first is from the pen of Rev. J. M. Pendleton, D. D., of Upland, Pennsylvania:

REV. WILLIAM VAUGHAN, D. D.

"I became acquainted with this eminent servant of God, about the year 1837. He was then in the prime of manly vigor, and his preaching made an impression on me which remains to this day. For a number of years afterward I was accustomed to meet him at the Kentucky Baptist anniversaries, and once enjoyed the privilege of hearing him preach for a month in a protracted meeting. During this meeting, as I was with him by day and by night, I became more intimately acquainted with him as a man and a preacher.

"I will refer to him in these two particulars:

"1. *As a man.* There was such charming simplicity in his character, as to render appropriate to him, the words of Christ concerning Nathaniel: 'Behold an Israelite indeed in whom is no guile!' Doubtless these words are misunderstood by those who suppose that Nathaniel was referred to as being in a state of sinless perfection. Jesus did not mean this, but he meant that the distinguished Israelite was free from artifice, duplicity, and deceit. Whatever other imper-

fections may have attached to him there was in him 'no guile.' So of William Vaughan. I do not claim perfection for him; he would have been startled at the thought of claiming it for himself—but I have known no man of more guileless character. He was what he seemed to be, and seemed to be what he was. No one who knew him thought it possible for him to be insincere, or to be guilty of deception in any of its various forms.

"He exemplified in the highest degree transparent simplicity of character. This simplicity grew out of his piety, and was therefore under its sanctifying control. He so loved and feared God that he dared not pretend to be what he was not—and he so loved his fellow creatures that he could not find it in his heart to act deceitfully toward any human being. The highest compliment that can be paid to any one, is to say that he has the simplicity of a child with the understanding of a man. William Vaughan was eminently entitled to this encomium.

"2. *As a preacher.* The dominant tendency of his mind was logical. It seemed natural to him to lay down premises and draw conclusions. He did not claim to be acquainted with the technicalities of 'logic,' he knew not what logicians mean by 'figures' and 'moods' in the construction of syllogisms; but no man saw more clearly than he, that if certain things are so, or are not so, then certain other things follow, or do not follow. This is the essence of logic. Dr. Vaughan was a giant in logic, without knowing the technical rules of the science. Writing notes of his sermons when a young preacher was of great advantage to him, as it enabled him to give form and method to his thoughts. In this way he acquired great power of concentration, and also remarkable ability to express his idea in a few words. No man in preparing

for the pulpit can well afford to dispense with the use of the pen. The crystal perspicuity of his style was much admired—but very few persons knew it was acquired. He told me on one occasion that if the 'old brethren' had known that he wrote 'notes,' though he did not use them in the pulpit, they would not have heard him at all. He referred to the early part of his ministry, say from 1812 to 1820—when there was in Kentucky great prejudice against every thing like written preparation for the pulpit. For years he concealed the fact that he used the pen in arranging his thoughts. No one will ever know how much this simple thing of writing 'notes' of sermons had to do in making him the preacher that he was. He had but few books for years after he began to preach, and this caused him to read again and again the few to which he had access.

"Among these were 'Stackhouse's History of the Bible,' 'Witsius on the Covenants,' and 'Magee on Sacrifice and Atonement.' The theological student of this day may smile at this list of books—but with the Bible as his text-book, and such helps as these, Brother Vaughan became an able theologian. I suppose I may say I have heard the great preachers, so-called, in the East and West and North and South, but on topics such as the just claims of God's law on his creatures, the evil of sin, the rectitude of the divine government, the necessity of Christ's atonement, the work of the Holy Spirit in regeneration; in short, on all topics connected with salvation by grace through faith, good works being the evidence of the genuineness of the faith, I have heard no man superior to Dr. Vaughan in his palmy days.

"In referring to him as a preacher of great intellectual and logical power, I am not to be understood as intimating

that he was lacking in unction and pathos. He was not. There were times when he manifested the tenderness of a child—when his eyes filled with tears, when his lips quivered, and when his intonations were melting, awakening the responsive emotions of his hearers; on such occasions there was seen the power of intellect in union with a loving heart.

"As a sermonizer, Dr. Vaughan was methodical and lucid. His thoughts were not like grains of sand, with no connection one with another; but they resembled a chain of many links, and the links firmly united to each other. The constitution of his mind obliged him to think methodically, and method distinguished his sermons. I say nothing disparaging of his contemporaries when I say that there was no one of them superior to him in the elucidation of a subject. He brought the meaning of his text into luminous prominence—presenting point after point in an order so natural and easy that it was often said, 'There is no other way to treat that text.' This remark, intended only as an honest expression of opinion, was the highest eulogy on him as a sermonizer.

"The style of Dr. Vaughan was clear and forcible. He had a happy faculty of selecting the best words to express his ideas. Nor did he trouble himself whether the words were of Anglo-Saxon origin, or derived from the classic languages of Greece and Rome. He wanted the best words, those conveying his ideas with perfect precision and irresistible force. In this respect, as well as in other respects, his example may well be copied by preachers of the Gospel. He who preaches the Gospel should preach it so plainly that he can not be misunderstood. Thus preached Dr. Vaughan."

The following communication in regard to Mr. Vaughan

has been furnished us by the Rev. Samuel Baker, D. D., of Russellville, Kentucky:

"*Rev. Thomas M. Vaughan*:

"DEAR BROTHER—My first acquaintance with your dear and honored father commenced in the autumn of 1838. My old friend, James M. Frost, and myself at that time came on together from Missouri to Kentucky, on purpose to form an acquaintance with the Kentucky Baptists. The Salem Association of Baptists met that year at Cox's Creek, Nelson county, and the Association selected Brother Frost and myself to preach in the open air on the Sabbath. The congregation was very large — several thousand being present. Brother Frost preached first, and gave us an excellent sermon, which evidently left an excellent impression. I followed with a sermon on the 'Nature and Necessity of an Atonement, in order to the Salvation of Sinners.' Your father was evidently deeply interested in the discussion of this subject. He was sitting behind me, in the pulpit, and several times during the sermon he rose, came to the front on the stand, and looked me full in the face, and then deliberately looked out on the audience, to ascertain their attention and interest in the sermon. Just as soon as I had concluded my discourse, your father sprung to his feet and called out to the audience, 'Brethren, if the age of miracles were not already past, I should at once beseech you to call upon Almighty God to give our young brother who has just preached to us better teeth and stronger lungs, for a man who can preach as he has preached to us to-day ought to have better teeth and stronger lungs.' Such a remark was not likely soon to be forgotten.

"In July, 1839, I became pastor of the Baptist church

in Shelbyville, Ky., and in this pastorate I continued nearly three years. During this period I was thrown a great deal into the company of your father, and I enjoyed his society exceedingly. We labored together in several protracted meetings in different churches and always with entire harmony. There was soon formed a strong mutual attachment, and I prized his friendship very much, and I greatly admired his talents as a preacher. To a great extent he was self-educated, and would often lament his want of literary and theological training, but what advantages he had, he sought to improve to the utmost. He learned to take broad views of things—he could see the different sides of a question—and he had the power of patient thinking. He could fasten his mind on a subject and hold it there at pleasure. His judgment was sound; his mind possessed great native energy—he knew how to reason to right conclusions; and so to *argue*, as to convince others that he was right; and he could express his thoughts clearly and forcibly. His talents were such, that had he enjoyed all the advantages of a learned education, they must have raised their possessor to a high degree of eminence.

"As it was, he possessed a good store of Biblical knowledge, and it was of vast utility to him in his sacred work. He was a hard student of the *One Book*, wonderfully enlightened on the Scriptures, closely observant of characters and events, and habituated to reading and meditation. He kept in advance of his flock in useful knowledge and was clear in doctrine, rich in experience, and 'apt to teach.' And his sensible piety, ardent zeal, and honest love of the truth, gained him universal confidence.

"In the early part of Brother Vaughan's ministry, much

of the preaching in Kentucky consisted of impressive details of the preacher's own experience, spiritual conflicts, and alternations of hope and despair for months' continuance. This was called 'preaching experience.' Hence it was natural and common for the hearers to measure themselves by the experience of the preacher, and if after a long night of darkness and storm they did not experience a sudden, surprising and joyful deliverance with great revulsion of feeling, exactly as the speaker described, the result was doubt and despondency. But there was but little of this sort of preaching in Brother Vaughan's discourses. He preferred to dwell on the doctrine of Christ in his mediatorial relationship, and instead of holding up his own Christian experience as a standard by which others were to try themselves, he was accustomed to remark on the great diversity of what is called religious experience. His preaching was doctrinal and practical, and he was fearless in preaching what he believed to be the truth. While he was a moderate Calvinist, he never so preached the doctrine of divine purpose as to destroy the free agency of man. He preferred, however, to let each of these truths stand on its own evidence, rather than to show where they met and harmonized. He never seemed to suppose that it was best to make our ignorance the measure of all truth. Whatever doctrine he preached he sought to establish by Scripture proofs, and he was content to leave matters where the Bible left them, and he that reproved God let him answer it to God. And he sought to preach the whole counsel of God. He elucidated its histories, explained its prophecies, developed its doctrines, inculcated its precepts, denounced its threatenings, unfolded its promises, repeated its invitations, and enforced its insti-

tutions. But while he sought to preach the whole counsel of God, he gave especial prominence in his preaching, to what Dr. Ryland used to enforce upon his students, as the three important R's—'Ruin by the fall of Adam, Redemption by Christ, and Regeneration of the Spirit.' And no matter in what part of the Bible he found his text, he would be sure to find a road to Christ in it, or if not he would make one, and he would dwell with delight upon the dignity of His person, the design of His me diation, the variety of His offices, the fullness of His grace, the nature of His kingdom, and the perfect beauty of His example.

"In the free intercourse of friendship, there was an honest bluntness about him that charmed me very much. You had never need to look behind him to see what he concealed in his shadow. You felt quite sure that you heard his heart speaking through his mouth. He was accustomed to use *strong* language, and so much was this the case that often his language seemed to be extravagant. If he liked a man, he liked him very much, and the warmth of his feelings gave birth to strong expressions. And if he disliked a person, or thing, his natural temper would lead him to express himself in language that seemed severe and abrupt, almost to rudeness, in his address. And when his manner appeared to be wanting in gentleness, meekness, or affability, he would so express himself as to wound the feelings of those around him. But beneath that rough exterior there was a kind heart that never intended to give a moment's pain, and if he learned that a brother's feelings had been wounded, I have seen him melted down into kindness and become as gentle as a lamb and ready to do any thing to heal the wound which unintentionally he had inflicted."

We will add one more testimony in regard to Mr. Vaughan, which has been given us by Rev. J. M. Weaver, D. D., of Louisville, Ky.:

"*Rev. Thos. M. Vaughan:*

"DEAR BROTHER—In compliance with your request, I proceed to write you my views of your venerable father, the Rev. Wm. Vaughan, D. D. I knew him well. Our acquaintance was long and intimate. Though he was aged when I first knew him, yet he was ever very familiar and kind in his intercourse with me, quite a boy. Unlike many aged ministers of his day, he was exceedingly kind in his deportment toward young ministers. I owe more to him than to any minister, living or dead. He received me into the Baptist church in Bloomfield. I had been converted for several months, and had joined the Methodist church on probation for six months, at the end of which time I was immersed by the Rev. Mr. Bailey, and received into full fellowship. Only a few months did I remain a member, because after investigation, I became convinced that I was a Baptist in all my views, and could not conscientiously remain where I was. Dr. Vaughan received me into the Baptist church in the same house of worship in which I joined the Methodists. Soon he intimated to me his conviction that I should preach, which was in accordance with my own settled convictions. The church, at his suggestion, licensed me to preach 'wherever God in His providence called me.' From that time until his death he was ever my fast friend and counsellor. Through his influence, I entered upon my first pastorate in Kentucky, at Taylorsville. I need not say that I loved him as a father, for you know how near he was to me. When he died I felt that I had lost a friend indeed. I felt that while he lived there was one, who

had power at a throne of grace, ever praying for my success. How much I am indebted to him for what success I may have had, the revelations of the 'last day' alone can tell. Father Vaughan as a *man* had few equals, and no superiors. No kinder heart ever beat in human breast. He was as transparent as a child. Though to strangers apparently rough and careless of their feelings, yet to his friends he was known to have the tenderest feelings. Did he learn that some word spoken by him had wounded some one, his eyes would fill with tears, and every apology would at once be offered. Naturally he was very genial and witty. His spirits were ever buoyant. No boy in his 'teens' was more joyous and elastic. His sensibilities were as delicate as a lady's. In the circle of his most intimate friends was where he shone brightest. Around the fireside, among those whom he trusted, his conversation never flagged, but continued to sparkle with wittiest sayings for hours.

"These friends never wearied in listening to his words. His store of incidents and anecdotes seemed inexhaustible. In his long and eventful life, he had treasured up much of personal experience and observation, which he used for amusement and instruction. He was very retiring in his disposition. Never did he thrust himself forward, but was ever timid and modest. No one loved *home* more than he. In his family he was ever kind, and tenderly regarded the feelings of every member. Sweet-tempered, genial and amiable, he was a man greatly loved by all who knew him. As a *preacher* he was remarkable for his *power*. His manner was not smooth, but rather rough. His voice, while it had great compass, was not melodious, yet there was wonderful power in it. His manner of reading a hymn was simply inimitable. He

often wept as he read, and called forth the sympathizing tears of his hearers. He read the Scriptures with solemnity and pathos. His manner in the pulpit was that of a man anxious to deliver an important message, so as to move the hearers to action.

"While he was not a 'revivalist,' yet there were times, when he was in his happiest mood, that he moved the whole congregation as the winds sway the forest. He often quoted poetry, with which his mind was remarkably well stored. He never quoted it *simply* to 'show off' his powers, but every one felt that it was just the thing to move and arouse each time he quoted.

"His sermons were remarkable for their depth and scripturalness. No man quoted more of the Bible in sermons than he. His memory retained a great portion of the Bible to the last. He could not bear with 'poor preaching.' Once I saw him in the pulpit with a Mr. ——, who, though very conceited, and who *thought* he could preach well, yet was very feeble, intellectually. Father Vaughan did not know how he could preach. I saw him at first, with head erect, looking at, listening to the preacher. Gradually his head fell, and at last I could not see him. He *hid* behind the desk. When he came down, knowing that he had been greatly 'bored,' I said to him, 'Brother Vaughan, what were you doing in the pulpit?' 'This,' said he, as he placed both hands over his face, '*I wish to the Lord he would quit! I wish to the Lord he would quit!*' While he was ever solemn in the pulpit there were times in meetings when he was moved to laughter. His risibles were easily excited, and when excited he could not restrain himself. Aiding me once at T——— in a protracted meeting, during the meeting a young man of some promise joined, and the next morning at prayer-

meeting we called upon him to lead in prayer, which he did exceedingly well. Brother Vaughan said, '*I think we have caught a preacher.*' The next morning we called upon him again; he knelt down and commenced, but immediately all his ideas seemed to leave him. He thought it would not do to close, and as he had at school committed to memory a temperance speech, he commenced and continued the speech unto the end. Brother Vaughan was kneeling by me, and I felt the chair near me shaking. I knew that he was moved greatly. As he arose, he said to me, '*Joe, did you ever hear the Lord addressed before upon the subject of temperance?*' Notwithstanding his humor, which would ever show itself, the people were moved often to tears under his preaching. His appeals at times were almost irresistible. His descriptions of hell, sometimes in Scripture language, sometimes in poetry, were absolutely appalling. And when he spoke of heaven, his voice mellowed, and the tears rolled from his eyes, while his hearers were greatly moved. His great subject was sin and grace. To hear him on this theme, was to hear as grand a sermon as ever fell from human lips. He *loved* to preach Christ. The last sermon he ever delivered was holding forth Jesus as the 'Plant of renown.' As a *theologian* he had no superior in Kentucky. He was not trained in a theological institution, and yet he was a *trained* theologian. He was a student up to the time he gave up his churches by reason of age. He was *self-trained.* He read books. Andrew Fuller was his favorite author in theology, and his theology was of that type. Yet he followed no man. He bent reverently to the Bible as God's word. What he found there, it was his delight to proclaim.

"While he was 'Calvinistic,' yet he was not 'Hyper-

calvanistic.' He once said to me, '*I preach whatever I find in my text, whether it is Calvanistic or Arminian.*' He did not try to vindicate the ways of God to man, but simply gave what God said, and urged men to receive and act upon it. He was such a *Bible theologian* that none had the power to move him from the truth. A. Campbell met in him a barrier against which he strove in vain. He found that neither threats nor flatteries could move him one hair's breadth from the truth as it is in Jesus. To the theological attainments of Dr. Vaughan, the Baptists of Kentucky owe, to a large degree, their soundness in the faith. He impressed himself upon them when they were few in numbers. He fought their battles not by 'discussions,' but by ever upholding the truth in love. Because of his training and study, he was able to meet successfully the enemies of truth of every grade and class. His logic was clear and convincing. His knowledge of the Bible, full and accurate. His power of imparting truth was great. Hence, the enemies of truth shunned a contest with him. I looked upon him as the great theologian and preacher of Kentucky.

"While others with greater advantages may have had more *polish* than he, none were more profound. He mastered a subject with ease, and none could expose error with more power. When he died, Kentucky Baptists lost a great man, preacher and theologian. He rests from his labors, and his works follow. We shall meet him 'over the river,' and then, *sinless*, we shall join in ascribing the praise of our salvation to Him who washed us in His own blood. May we emulate his virtues, and receive, as doubtless he has already, the welcome words, 'Well done, good and faithful servant, enter into the joys of thy Lord.'"

AN ESSAY AND TWO SERMONS.

BY REV. WILLIAM VAUGHAN, D. D.

My father, just before he left Bloomfield to live with me, destroyed nearly all his sermons, of which he had a large number. He said his reason for doing so was that he was afraid when he died some one would have them published, and he did not think they were worthy of publication. This, we very much regret, for we doubt not the public would be glad to see a volumn of them in a permanent form. As it is, we can only give two, and an essay from his pen.

THOS. M. VAUGHAN.

THE LAW AND THE GOSPEL.

BY REV. WILLIAM VAUGHAN, BLOOMFIELD, KY.

Man, as a depraved creature, has no realizing sense of his dependence upon God, or the claims of his Maker upon him. He lives to himself, and loses sight of his accountability to the author of his being. He passes on to the judgment seat of Christ, ignorant of his relation to God; never investigating the nature, spirituality, or extent of the law which he is under; or, what is still worse, and possible, calling in question its very existence.

I proceed, in the first place, to show that man is naturally and necessarily under the law to God. This results from the character and perfections of the Divine Nature, and from the immutable relation that exists between God and man. The one is the Creator, the other his creature. From God, man has received his existence. All his intellectual and moral powers are a gratuitous bestowment from the Almighty; and consequently he is placed in a state of dependence upon God, and subjection to His will. And as man was created an intelligent being, endowed with liberty of action as a free moral agent, and capable of moral government, this proves that he is under law to his Creator. He was created capable of knowing, loving, and obeying God, and it is fit and proper that he should do so; indeed, I consider it impossible, in the very nature and fitness of things, for an intelligent being to exist without being under law to God. This is what theological writers call the law of nature and the moral law. The angels in heaven are under such a law. This is evident from the fact that a part of them sinned, and are now suffering the punishment merited on account of sin; "for sin is the transgression of law; but where there is no law, there is no transgression." Man, in Paradise, was under such a law; and its principle articles are, to some extent, enstamped upon the hearts of all men. "For the Gentiles, who have not the written law, are a law unto themselves, which show the works of the law written in their hearts." Why is it, that even among the heathen, there is a catalogue of sins universally forbidden, and of virtues, every where acknowledged as binding upon mankind? We answer, because man is placed, by his Maker, under a moral constitution, which forbids the commission of crime, and requires the practice of every holy duty.

It is also evident that man was under law to God prior to the giving of the law to Israel on Mount Sinai; for death, the penalty of the law, reigned with uncontrolled dominion "from Adam to Moses over those who had not sinned, after the similitude of Adam's transgression." Paul represents the Galatians, who were Gentiles, as being under the curse of the law before the gospel was revealed to them; they were kept under the law, "shut up to the faith, which should afterwards be revealed." "Now we know that what thing soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Conscience, the inward monitor, admonishes all men of their accountability to God. Why is it that the impenitent sinner dreads to appear before his Maker? Just because he is conscious of guilt, contracted by the violation of the law he is under, and of punishment, deserved in proportion to the degree of guilt he is the subject of.

In the second place, we proceed to notice the goodness of the moral law, as a correct idea of the purity of the law unfolds to the mind the exceeding sinfulness of sin, and the need of the atonement of Christ to magnify the law and expiate the guilt of transgressors.

The purity of the law must be admitted by all who acknowledge God to be the author of it, as holiness is essential to His nature, and constitutes His glory and loveliness. Pure streams flow from untainted fountains. It expresses the sentiments of His heart in reference to all moral beings; it secures to the Creator the claims of His government, and binds all holy intelligences to His throne, and is the very transcript of His nature. It enjoins all that is due from man to his Maker, and all that is due from one moral being to another. It prescribes all that is

morally good, and forbids all that is morally evil. Men, as lawgivers, require their subjects to live virtuously; not because they are themselves the lovers of virtue, but merely because virtue promotes the well-being of the social compact. But the law of God prescribes virtue or holiness because of its intrinsic excellence, and condemns vice on account of its intrinsic evil.

Human laws take notice only of the outward acts of men, but the divine law sets in judgment upon every volition of the mind; upon the thoughts, desires, and affections of the heart. And no act is pure in the eye of God unless it proceeds from a principle of love to the great Lawgiver. "The commandment," says David, "is exceedingly broad." Paul declares, "that the law is spiritual; and the commandment is holy, just and good." It is a law never to be abrogated, set aside. Were it unholy, it never would have been given or perpetuated. Its purity is manifest from the awful sanction annexed to prevent man from transgressing it, and the judgments inflicted on men on account of their rebellion. The curse of God fell upon the earth for the sin of man. He was driven from Paradise, and a cherubim and flaming sword stationed to guard the tree of life; the old world drowned, the cities of the plain burned with fire. Now, all these inflictions of divine wrath proclaim the holiness of the law of God. Some apology may be offered for the violation of an oppressive law, but none whatever for the transgression of a law that is holy, just, and good.

Once more we remark, that the strongest evidence of the holiness of the law is seen in the cross of Christ. For it would have been inconsistent with the character and perfections of God to have placed man under an unholy law, oppressive in its nature, and not adapted to his

capacity as the subject of His moral government, and then give His own Son to die the painful death of the cross to magnify it. Thus we see, that in the judgment of God the law was worthy of being honored by the active and passive obedience of Christ; and there is no glory in the gospel but upon the supposition that the law is glorious.

And it is worthy of notice, that almost every error imbibed by men in reference to the plan of salvation, results from wrong views of the nature and excellency of the moral law. We have said that God is the giver of the law. The following occurrence we mention to prove the truth of this declaration:

Some years since there lived in one of the Northern States an infidel lawyer, of strong and cultivated mind, who felt a desire to examine the claims of the Bible to inspiration by the Almighty. After reading the twentieth chapter of Exodus, he said to a pious friend, "I have been reading the moral law." "Well, what do you think of it?" asked his friend. "I will tell you what I used to think," answered the infidel; "I supposed that Moses was the leader of a band of banditti; and that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think *now?*" inquired his friend. "I have been looking," said the infidel, "into the *nature* of that law. I have been trying to see whether I can add any thing to it, or take any thing from it, so as to make it better. Sir, I can not. It is perfect. The first commandment," continued he, "directs us to make the Creator the object of our supreme love. That is right; if

He be our Creator, preserver, and supreme benefactor, we ought to treat Him, and *none other*, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, He ought surely to be worshiped. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbors are then classified by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying a legal idea with great acuteness, "I notice that the greatest offense in each class is especially forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now, the greater offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbors. I have been thinking, *where did Moses get that law?* I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. *Where did Moses get this law*, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. *Where did he get this law?* He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It must have come from heaven. I am convinced of the truth of the religion."

The infidel was infidel no longer, but remained, to his death, a firm believer in the truth of Christianity.

The great Lawgiver is doubtless disposed to prevent transgression, and to secure the obedience of His creatures, and to impress upon their minds a sense of the holiness of His law. This is evident from the awful but righteous penalty annexed to it. Its language is, "the soul that sinneth shall die;" and like law in general, it can not tolerate the transgression of itself. Such an idea is a burlesque upon every principle of legislation, human or divine. And all who expect to obtain salvation by works, imbibe the idea that the law is relaxed in its strictness, and that God has adapted it to the condition of man in his present lapsed estate. Hence it is often said, that if God were to punish his erring creatures for every sin committed, he would be unjust and tyrannical in the extreme. Now, if this be so, God has given to man a law by which he can not abide without incurring the charge of injustice and cruelty. But the language of Scripture is, "cursed is every one that *continueth not in all things* which are written in the book of the law to do them." And can it be supposed that the law, which requires us to love God with all our heart, and our neighbor as ourself, has ceased to be holy, just and good, because of man's indisposition to obey it? And we know that the want of a disposition to obey the law can not set aside its claims upon us.

Again—what does the best obedience of a sinner, out of Christ, amount to? It proceeds from a heart totally depraved; and the heart is the source of moral action; and if the fountain be impure, so are the works flowing from it. "The ploughing of the wicked," says the wise man, "is sin." And assuredly impure acts must be the poorest materials imaginable out of which to produce a righteousness commensurate with the demands of God's pure and holy law.

But further. Can the advocates of a mitigated law tell us how far it is relaxed? And if not, all is thrown loose, and involved in uncertainty, and no infallible rule is given by which the conduct of man is regulated or governed. Surely, such a sentiment is a reflection upon the omniscient and immutable wisdom of the divine Lawgiver. It is saying that God originally gave to man a law, which he learned by experience was not suited to his nature as the subject of law; and, therefore, he lowered it down, to suit his moral taste as a sinner, that he might render such an amount of obedience to it as would atone for his sins, and thus obtain salvation. What a reproach to the Holy One of Israel does such an idea convey.

The impossibility of salvation by works will further appear, if we reflect upon the impossibility of human merit. Had man, in his state of innocence, obeyed the law perfectly, he would only have done his duty, and been an "unprofitable servant." According to this teaching of the Savior, obedience to God is a debt. And who ever dreamed of rewarding a debtor for discharging his just debts? No one.

Again—Suppose a sinner were invested with power to obey the law perfectly, and were to do so even after committing his first sin—even that would avail him nothing as an atonement for the sin committed, simply because his *present* and *future* obedience could not have a *retrospective effect* so as to atone for the sin committed prior to the exercise of holy obedience. The fact is, that present obedience can no more atone for past sins, than it can for sins committed in the future. The claims of the law are, at *all times*, obligatory, and we can not render more obedience than will release us from *present* obligation. Present duties can not annihilate the past. And is not

this in exact accordance with the teachings of the Bible? "Therefore, by the deeds of the law, there shall no flesh be justified in His sight." "Christ has redeemed us from the curse of the law, being made a curse for us."

Again—The experience of every renewed sinner accords with these statements. In his most serious moments his heart assures him that his works are tainted with sin; that he has no claim upon God whatever; and that salvation is by grace, pure and unmerited.

I proceed to another idea, advanced by many, by which they suppose that they are not shut up to the faith, or at all dependent upon Christ for exemption from the consequences of transgression. The persons to whom I allude attach great importance to repentance; so much so, that in their judgment, it secures to the sinner the pardon of his sins. Now, we feel certain, that, without the interposition of Christ, repentance is an utter impossibility, inasmuch as the natural tendency of sin is to harden the heart and deaden all the moral feelings of the soul. And the longer man continues under the influence, the farther he wanders from God, and the more insensible is he of his condition. And without the influence of divine grace to counteract the effects of sin, he will become daily and hourly more and more hardened in sin, and less disposed to turn from his evil course, to repent of his wickedness, and to seek the favor of God. And were God, from this hour, to determine to withhold all divine influence from the hearts of men by fastening guilt upon the conscience, there never would be, on God's footstool, another broken-hearted sinner. And be it remembered, that man, by his rebellion, shut up every avenue through which the grace of God could, consistently with the requirements of law and justice, be bestowed upon our fallen race. But Christ

has, by His mediatorial office and work, opened up a new and living way through the rent vail of His flesh. We have now access, through Him, to the Father, who is the giver of every good and perfect gift. "Him hath God exalted with his right hand, to be a Prince and a Savior; to give repentance to Israel, and forgiveness of sins."

But suppose men were morally capable of exercising unfeigned repentance, uninfluenced by the grace of the Redeemer, would that render them capable of pardon? Before maintaining a principle of this sort, the individual should know if there are not reasons for making the punishment of sin necessary in the government of God; and then he should know the effect the dispensing of these reasons would have on the different intelligent beings governed by the Almighty. But the divine government is such a mysterious and complicated affair, and so far beyond the grasp of the human mind, that no man living can answer such a question. Besides, we well know, that when a man violates the laws of his country, and subjects himself to the penalty thereof, and repents of his transgression, he is not released from the punishment incurred, nor is the chief magistrate of the state justifiable in pardoning the penitent convict. The punishment of the guilty is necessary as a terror to evil-doers, and to deter others from the commission of similar offenses. Even in this life, penitence does not remove the guilt of a vicious course. If a man, by vice, ruins his health, character, or fortune, he does not find, upon repentance, that he is placed in the condition he occupied prior to his violating the laws of God and man. How, then, can any one prove that repentance removes the awful consequences which God has annexed to sin in the life to come? In the judgment of those, who thus reason, it is more important

to maintain inviolate the claims of the human governments than the claims of divine government. Here, again, we see that the sinner is "shut up to the faith," and that there is no way of escaping the penalty of transgression but by the cross of Christ. It is worthy of notice, that after a sinner is soundly converted to God, and repents of his sins, and believes in Christ, he still deserves, when compared with the law, the wrath of God as much as he ever did. His present righteousness does not, in the least degree, atone for his former wickedness. In a word, there is no hope whatever for the salvation of the most devoutly penitent man that lives, but through the grace of our Lord Jesus Christ. No Christian lives to God until he is dead to the law. Says Paul, "I, through the law, am dead to the law, that I might live unto God."

Go, ye that rest upon the law,
And toil, and seek salvation there;
Look to the flames that Moses saw,
And shrink, and tremble, and despair.

I'll retire beneath the cross;
Jesus, at thy dear feet I lie,
And the keen sword, that Justice draws,
Flaming and red, shall pass me by.

THE REIGN OF SIN.—SERMON I.

BY WILLIAM VAUGHAN, D. D.

"Sin hath reigned unto death."—Rom. v: 21.

We can not contemplate the present state of the world without being sensible of the evils that pervade every department of it. Our world is naturally a wilderness, producing thorns and thistles in abundance. The fruits forced from the soil are liable to be destroyed by a variety of incidents with which we are all more or less conversant. Almost the whole race of inferior animals are pursuing and being pursued.

Man, the noblest being on earth, is desperately wicked and from his wickedness results the worst of consequences to himself and his species. His mental powers, which elevate him vastly above the beasts that perish, and create in him a resemblance to his Maker, instead of being employed to promote the well-being of the brotherhood, are often combined to sharpen the scythe of death; hence "man is to man the sorest, surest ill." The seeds of disease are deeply sown in his system, and death removes him to the land of forgetfulness.

This disordered condition of the world has been the cause of much perplexity, especially to the minds of the heathen, whose path has not been illumined by the light of revelation. They supposed that a God of infinite wisdom, power and goodness might and should have so ordered matters as to exclude all evil, whether natural or moral, from the universe. Hence a number of theories

have been invented to account for the existence of evil. One class of reasoners supposed that the world was produced by two independent and omnipotent beings, the one good and the other evil. A second class maintained that man existed prior to his probation in this life; and that in his pre-existent state he sinned, and that in this world he is punished for sins previously committed. This sentiment was embraced by some Jews: "And as Jesus passed by He saw a man that was blind from his birth; and the disciples asked Him, saying, 'Master, who did sin, this man or his parents, that he was born blind?'"—John ix: 1, 2. This was the doctrine of the Pythagoreans, from whom, we think, they derived it. Others supposed the world existed eternally in its corrupt and disordered state. Amid this darkness and uncertainty the Scriptures inform us that there is but one God—infinitely wise and good; that the universe and all it contains are the product of his power; that all creatures are dependent upon him and subject to his authority, and that when He created the world He designed to establish a great moral empire, to exist forever, and to contain within its limits all ranks and descriptions o intellectual beings. Now a moral government implies the existence of free moral agents, for without freedom of will man could not be an accountable creature. He would neither be blamable nor praiseworthy, neither the subject of rewards nor punishment, either in this life or the life to come.

The Scriptures also teach that all the evil that is in our world results from man's abuse of his moral agency or liberty of action. "God made man upright, but he hath sought out many inventions." By the disobedience of one man, Adam, many were made sinners. "Wherefore,

as by one man sin entered into the world, and death by sin; and so death passed upon all men, for by that all have sinned." But to this account of the ruin of the human family it has been objected, that to involve all mankind in sin, misery and death on account of the first transgression, to which they were in no wise accessory, is contrary to all natural ideas, both of the justice and goodness of God. To this objection we answer, that the same effects take place not only in the best organized social compacts amongst men, but result, also, from the arrangements of an all-wise Providence. The establishing of families is a divine plan: "*God setteth the solitary* in families." It is the duty of parents to make a comfortable provision for their children, and to use all the means in their power to render them happy and respectable members of society. But how many virtuous wives and innocent and lovely children are involved in poverty and disgrace by the ungodly conduct of a profligate husband and father; while it is well known that they were in no wise accessory to those actions that involved them in ruin.

He that objects to the constitution of Providence, and arraigns the wisdom of the Almighty, must answer to his God for his presumptuous wickedness. I presume that no man living can account for the universal reign of sin and death but upon the principle that Adam was constituted the federal head and representative of his posterity: "*For in Adam all died.*"

We proceed to show that sin has reigned unto death in a three-fold sense.

1. God has determined by an unalterable purpose that all men must die; on this subject there is no controversy. We have as much reason to believe that we

shall leave the world as we now have that we live in it. "I know," says Job, "thou wilt bring me to death and to the house appointed for all living." Man, destitute of the Word of God, would always be unable to determine the origin or first cause of it. Hence the heathen affirmed that flesh and blood must be liable to corruption. But we have this matter set in a true light in the Scriptures, which consider death as the result of man's apostacy from God. Before he sinned he was immortal, and would always have remained so had he not incurred the penalty of the divine law by transgression. "In the day thou eatest thereof," said God, "thou shalt surely die." Had man remained in innocence the justice of God would have secured to him an immortal existence, inasmuch as no ruler or lawgiver, who regards the principles of justice by him administered, ever inflicts the penalty of his law upon the obedient subject. "The wages of sin is death." "Dust thou art and unto dust shalt thou return." And this is unavoidable according to the purpose of God; so the constitution of our nature, as well as the dispensations of Providence, lead to it. The empire of death is universal. One generation passeth away and another cometn. Death spares neither sex nor age. This is graphically described in the book of Job: "One dieth in his full strength, being wholly at ease and quiet; his breasts are full of milk and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure; they shall lie down alike in the dust, and the worms shall cover them."

Death puts an end to all the designs and enjoyments of the present life. "In that very day all their thoughts perish." From this subject we may learn the vanity of

man as mortal. We have reason to say with the Pslamist: "Verily every man at his best estate is altogether vanity." Here we may see the vanity of all those honors and sensual pleasures which the men of the world pursue with so much eagerness, to the neglect of their soul's best interest. The motive to humility which this subject presents to the mind is worthy of serious attention; since death knows no distinction of persons, regards the rich no more than the poor, puts no mark of difference between the remains of a prince and a beggar. We may say to corruption, thou art my father; to the worm, thou art my mother and my sister. Shall we be proud of our habitations who dwell in houses of clay, whose foundations are in the dust?

We may infer from this subject that sin is an evil of great magnitude; the cause is to be judged by its effects. For as death is the greatest of natural evils, so sin, from which death takes its rise, must be the greatest of all moral evils. And we should never reflect upon the one without lying low before God on account of the other. The Psalmist when meditating on his own mortality traces it to sin, its true source, ascribing to it those rebukes with which God corrects men for their iniquities, that they die and their beauty consumes away like the moth, and adds, "Thou hast set our iniquities before thee, and our secret sins in the light of thy countenance." From the uncertainty of life let us be induced to improve the present time, and endeavor so to live that when God calls us hence we may be ready. And we ought to pray as the Psalmist: "So teach us to number our days that we may apply our hearts unto wisdom."

2. Having seen that temporal death is the consequence of the reign of sin, we proceed to show that sin has reigned unto death in a moral or spiritual sense.

When man was ushered into being a principle of spiritual life was imparted to him by his Creator. This is evident from his being made in the image of God. No one supposes that man resembles God in bodily form, inasmuch as God is a spirit. "A spirit," says Christ, "hath not flesh and bones as ye see me have." It is true that the members of the human body are ascribed to God in the Scriptures, but simply for the purpose of conveying to our minds some idea of His perfections. His eyes represent His conscience; His ears, His inclination to hear the prayers of His people; His mouth, His promises and threatenings; His nostrils, His acceptance of our sacrifices or worship; His bowels, His mercy; His arm, His strength; His feet, the going forth of His providence in governing the world. Man may be said to bear the image of his God in these particulars: 1st. In his mental faculties, for these elevate him in the scale of being vastly above the beasts that perish. 2d. In his capacity to rule the inferior creatures of God. "Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet." "But the image of God in which man was originally made, consisted in righteousness or true holiness."

"Lo! this only have I found," says the wise man, "that God made man upright, but he hath sought out many inventions." Holiness in the creature implies the existence of spiritual life and of moral power. The renewal of the heart is for the purpose of reinstating the divine image upon the souls of men. And as God is immutable, that which is enstamped upon the heart in the regeneration of the sinner corresponds with that image which man possessed in innocence. And consequently he was alive to God, had clear conceptions of the nature and attributes

of his Maker, understood his relation to the Author of his being, and not only realized his obligation to love and serve God, but had the moral power to perform every divine requirement, which moral power he lost by transgression. Sin being conceived brought forth death and extinguished the principle of divine life in his soul. And every son and daughter of Adam, since the Fall, bear his moral image, and are, to all intents, dead in trespass and sin.

Again, man was placed under a holy and spiritual law by his wise and beneficent Creator. On this point there can be no controversy, "For we know," says St. Paul, "that the law is spiritual." Now it is evident that the law must be adapted to the capacity of the subject. What would be thought of a ruler enacting laws and annexing to them severe penalties, which his subjects have neither the physical nor moral power to obey, and then inflicting those penalties on the ground of disobedience? Such a lawgiver would merit the execration of the wise and good. And can any suppose that God, whose nature is love and whose throne is established in equity, would, in carrying on His government, pursue a course that would disgrace an earthly sovereign?

Once more: man was required by the law, when made, to love God with all his heart, soul, mind, and strength, and that, too, on pain of death; for love is a spiritual exercise of the highest degree—it is the fulfilling of the law, and the law is the standard of holiness. The renewing of the heart by the Holy Spirit is for the purpose of enabling and disposing us to love God, for he that loveth is born of God. And love flows from a principle of spiritual life, such a principle as Paul possessed after his conversion: "The life which I now live in the flesh, I live by

the faith of the Son of man, who loved me and gave Himself for me." Man originally loved his God, and of course *was* spiritually alive. Again, we feel certain that every moral intelligence is bound to worship God acceptably; but no worship is acceptable unless it be in spirit and in truth. Adam doubtless worshiped God in an acceptable manner, which he could not have done had he not been spiritually alive.

In the next place, let us refer to what the Scriptures teach upon this subject. "And you hath he quickened who were dead in trespasses and sins." The term quicken implies the imparting of a principle of life to an object previously destitute of it. Consequently the Gentiles, at Ephesus, prior to regeneration, were destitute of spiritual life; and such is the condition of all the unregenerated, without one exception. The term death, or dead, is never applied to an object that never possessed life. When we say that a tree is dead, we mean that the principle of vegetable life is extinct. So of animals, the death of which implies the loss of the principle of animal life. And when we speak of the soul being dead in sin, we mean, and so does the apostle, that the principle of spiritual life possessed by man in his original formation has been destroyed by the reign of sin. We never say of a diamond, or a wedge, that it is dead; because such substances never possessed life. Nor would Christ, as He often does, represent man as being dead in sin, had he not been spiritually alive prior to his having sinned against God, and entailed death upon his posterity. "We know that we have passed from death unto life, because we love the brethren." We are all by nature born in the regions of moral death; but by the power of divine grace we are transported into the regions of spiritual life, and

grow up in Christ, our everlasting head. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." Such a one is dead, while she liveth; so that she that liveth in wantonness and pleasure is dead to God and to the eternal well-being of her deathless spirit.

Again, the object of the Savior's mission into the world was to communicate life to the dead in sin. "I am come that ye might have life; and ye will not come unto me that ye might have life." Now, if all men, as they descend from Adam and come into the world, are spiritually alive, what is the meaning of the language of Christ just quoted? While the union between the soul and body continues, the body lives and moves; dissolve the union, and the death of the body ensues. God dwells in every holy being, whether man or angels; He dwelt in man before he violated the divine law, but the moment he offended by sinning, God immediately withdrew from him.

He abandoned the soul of Adam which had been his temple on earth, and man became dead in sin, dead to God and all holy affections. For as the body without the spirit is dead, so the soul separated from God is dead in a moral sense. The Gentiles at Ephesus, in their natural estate, were alienated from the life of God. Eph. iv: 18. Says Paul: "I live, yet not I but Christ liveth in me." Gal., ii: 20.

Let us now inquire if the doctrine of the reign of sin unto death in a spiritual sense, be not established by universal experience and observation, as well as from the word of God. See how he that places a high estimate upon knowledge economizes the fleeting hours; he numbers the precious moments as they pass; he "applies his

heart unto wisdom;" how patiently he investigates the abstruse mysteries of science; he grows pale o'er the midnight lamp; he designs to figure in the literary world, and erect for himself a monument more durable than brass or marble. And why all this anxiety and toil? Simply because he is alive to the object on which his heart is fixed. But the stupid dolt that is dead to the value of learning and knowledge, whiles away his time in idleness, and lives for no other purpose, apparently, than to pamper his sensual appetites.

Look at the man alive to the importance of the accumulation of wealth; he rises early, sits up late, eats the bread of carefulness, strains every nerve, watches every opportunity, perhaps, to take an advantage of his neighbor. He exposes himself to the chilling winds and rains of winter, and to the scorching beams of a vertical sun; and kneels daily at the shrine of Mammon, making gold his God. And why? Simply because he is alive to the object he pursues with so much avidity. Do men in an unconverted state act thus in reference to God, to religion, and the interests of their immortal spirits? Far from it. And the only reason that can be assigned is, that they are morally dead in trespasses and sins. There is no subject in which a man should feel so deep an interest as the glory of God, which is inseparably connected with his present and future well-being. But it is a painful truth that there is no subject in which he seems to feel less interest.

When your minds began to expand and mature did you begin inquire after God, your Maker, in whom you live, and move, and have your being? No; He never occupied your thoughts. God was forgotten, and the trifles of time engrossed your whole attention. And it is even

so now with those growing up in your families and around you; and thus it has ever been. The Gentiles, when they knew God, glorified Him not as God. The Jews, though chosen by the Almighty, fenced in from the surrounding nations, blessed with the light of revelation, awed by the most tremendous threatenings, and encouraged by promises indicative of divine goodness, were continually forsaking the fountain of living waters.

And what is the state of the case under the present luminous dispensation of the gospel? Is it not as true now as it was in the time of Christ, that men love darkness rather than light? The motives addressed to the fear of evil and the desire of good, are disregarded by the sons and daughters of men. The sinner is conjured by the majesty of God; by the love of Jesus; by His agony and bloody sweat; by His expiring groans upon the cross, when He bowed his head in death; by His resurrection, ascension, and intercession at the right hand of God; by the joys of heaven, and the river of the water of life, clear as crystal, representing the pure and tranquil joys of the blessed before the throne. He is admonished by the unfaltering approach of death, the terrors of the judgment seat, the unutterable torments of the damned, to flee from the wrath to come; but so dead is the thoughtless rebel that these solemn warnings are unheeded. Many of them attend upon the ministry of the gospel, but their conscience gives them no uneasiness on account of their neglect of repentance and increasing stupidity. They perceive no danger within and no danger before them, when the minister of Christ is proving to them their lost condition, and pressing them with every motive that can be derived from a violated law and a neglected gospel, and the certainty of eternal perdition. Why do

they regard all this as an idle tale, and look thoughtfully abroad upon the congregation, and doze, and dream that it is nothing to them? The only reason that can be suggested is that they are dead in sin. The depraved heart of the impenitent sinner is an over-match for all the motives and arguments, merely, that Omnipotence has ever produced in defense of truths which the carnal mind dislikes the more clearly they are brought into view.

Does not what we have affirmed agree with the inspired words of God? Did not the Almighty, when describing the Jewish nation, say: "They will not hearken unto me: for all the house of Israel are impudent and hard-hearted." Paul describes some persons as having their conscience seared as with a hot iron. He represents them as sinning wilfully, being determined to persist in rebellion against God. As stated in the Book of Job: "He stretcheth out his hand against God, and strengtheneth himself against the Almighty; he runneth upon him, even upon his neck, upon the thick bosses of his buckler." His heart is so dead and hard that it is compared to a rock, a stone, an adamant; his brow is brass, and his neck composed of iron sinews; he resembles the bullock unaccustomed to the yoke, or the deaf adder that stops her ear, that will not hearken to the voice of the charmers, charming never so wisely. This stupidity of the heart of him that is dead in sin is so great that it prompts him to go on in his course of rebellion against God, and at the same time to think that all will ultimately be well. How appropriate the figure: "Such a one is dead, while she liveth." The dead, literally, have no sense of danger.

1. The dead in sin also have no realizing sense of the danger to which they are exposed. They are exposed to the

curse of God's fiery law, to the arrest of divine justice, to the malice of Satan, to the wrath of God who is angry with the wicked every day, to the desolating judgments of the Almighty, and to the arrest of death, which may in an hour summon them to appear before the Judge of all the earth. Were they sensible of their danger they would immediately fly to Christ, the only remedy for the lost.

2. But they have no disposition to move towards the Savior. "Ye will not come unto me that ye may have life." Were there a principle of spiritual life in their souls it would move them heavenward.

3. The impenitent have no relish for the bread and water of life; they say not "evermore give us this bread;" they desire not that bread which came down from heaven, of which if a man eat he shall never die; they loathe the manna which God rains about the doors of their tents and tabernacles; they say not with the spouse, "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

4. With no fervent love to God, and no holiness, they set their affections on things earthly, and not on things above where Christ reigns at the right hand of God. The living man in health, feels his animal system invigorated by the warm blood that is propelled from his heart to his extremities, the sure indication of life. And if men in a state of nature were alive to God, how warm and ardent would be their attachment to the Most High. "Whom have I in heaven but thee, and there is none on earth that I desire besides thee," would be the feeling and language of every heart.

5. They breathe not spiritually, because they are not spiritually alive. Were there a principle of divine life in

their souls they would breathe out their desires after God in the effectual and fervent prayer of the pure in heart. "Behold he prayeth."

> "Prayer is the Christian's vital breath,
> The Christian's native air,
> His watchword at the gates of death—
> He enters heaven with prayer."

6. That sin hath reigned unto death is evident from the fact that the unrenewed have no fears, no self-preservation, which is always the effect of life. The most stupid animal avoids danger; in vain the snare is set in sight of any bird. God threatens to pour out the vials of his wrath upon the wicked, but they tremble not at it. The pit of hell is just before them; they stand upon the very brink of endless ruin, yet they use no means whatever to avoid it. They have eyes, and see not; ears, and hear not; hearts, and understand not. How evident it is that the unregenerated are dead in trespasses and sins.

It is objected to by many that the phrase "dead in sin" is to be understood in a figurative sense, and therefore is not to be strained so far as to convey the idea that the unregenerated are without the power to do that which is spiritually good; or, in other words, to love and obey God. The metaphor is not designed to create the impression that the impenitent are incapable of acting, physically or mentally, but merely of performing holy duties. If the ungodly were capable of doing works spiritually good, a change of the heart would be useless. But the Scriptures teach that the heart must be circumcised to enable the sinner to live spiritually. His inability is purely moral, and the result of indisposition of the heart to do good; and the absence of a disposition to please God furnishes no excuse whatever. Does the absence of an honest

principle release a man from the obligation to live an honest life? By no means; nor will the absence of a holy principle release men, though unrenewed, from the obligation to live righteously before God. Let us make some improvement of this subject.

How clearly does the doctrine contained in the text establish the doctrine of total depravity. The advocates of error have generally maintained that man, in his present unchanged state, has a degree of moral purity which he brought into the world with him, and by proper culture, in connection with the light of revelation, he is capable of obtaining a high degree of holiness without the supernatural influences of the Holy Spirit. But to be dead in sin is to be alive to sin, and entirely under the influence of, and wholly inclined to, evil and opposed to all that is spiritual or wholly. "The whole head is sick and the whole heart is faint." But if man be but partially depraved, a partial renewal is all that is requisite to fit him for heaven. Does the Bible any where teach the doctrine of partial change of heart? We answer, it does not. "Therefore, if any man be in Christ he is a new creature. Old things are passed away; behold all things are become new." "Put on the new man, which, after God, is created in righteousness and true holiness. And I will take the stony heart out of their flesh, and I will give them a heart of flesh." Partial depravity and partial renewal! what an absurdity!!

We venture the assertion that there moves not upon the earth the man who possesses Bible views of the immutable holiness of God, and of the infinite evil of sin, that would for millions of worlds venture into the presence of the Holy One in heaven, conscious that his heart was but partially renewed. Every one that enters into the abode

of the blessed must be the subject of a radical change. Without entire holiness no man can see the Lord.

From this subject we may see the insufficiency of moral suasion to awaken the sinner, dead in sin, to a realizing sense of his lost condition. It has been proclaimed again and again from the pulpits of the modern sect, that the mind of man is so peculiarly organized as to be insusceptible of any influence but the influence of argument. "We plead," says a distinguished leader, "that all the converting power of the Holy Spirit is exhibited in the Divine Record." If this be true, how has Satan access to the minds of men, tempting them to sin? Satan influenced Ananias to lie to the Holy Ghost. Did he argue with him, or furnish him with a written record to induce him to make a false statement concerning the land he had sold? And if the mind is capable of being influenced by the wicked one, certainly the Holy Spirit can have access to it, awaken it, and dispose it to seek God and embrace the Savior by faith.

The unrenewed being, destitute of a principle of spiritual life, can not be quickened by persuasive arguments. We may, as ministers of the Gospel, exhibit the purity of the law, the holiness of God, the evil of sin and its direful consequences, but it is like discoursing upon the beauty of colors to the blind. Can rhetoric or logic melt into contrition hearts of stone? Can the most powerful reasoning remove the obstinacy of the will? Can eloquence destroy the enmity of the carnal mind? If so, the success of the minister results from his great talents, and not from God who giveth the increase. If all the convicting and converting power is in the Divine Record, prayers to God for a blessing to attend our labor is a solemn mockery.

1. Let us inquire whether or no we have experienced a resurrection from the grave of moral death? Self-examination is an important duty enjoined in the Scriptures. The only reason why religion is an oppressive burden to many is because they are destitute of the life and power of godliness. They are strangers to the quickening power of the Holy Spirit. Influenced by the force of education they reluctantly perform a round of duties, while their devotion is cold, lifeless, and unprofitable. Religion is irksome to them, owing to the absence of an inward principle of holiness. But to those who are born of God and exercise faith, Christ is precious.

Negatively. In the first place we are not to suppose that we have passed from death to life because the impression exists in our minds that we are new creatures. We judge of things as we stand affected towards them. It is easy to believe that to be true which we wish to be so; and the principle of self-love, common to us all, leads us to judge more favorably of our condition than the Scriptures authorize us to do. "Not every one that says Lord! Lord! shall enter into the kingdom."

2. We are not to suppose that because we are members of the church militant, that we are members of the mystical body of Christ. In this degenerate age it is easy to profess visible subjection to Christ, and be buried with Him in baptism. Oh! how many are there in all evangelical denominations who prove by their works that they have a name to live while they are dead.

3. Nor are we to suppose that Christ is in us the hope of glory because we practice many of the moral duties enjoined in the Word of God. A variety of motives purely selfish may prevent us from the commission of much positive evil, and induce us to acts materially good.

or at least beneficial to our fellow-men. One among the most moral men, externally, that I ever knew in my long life, was an avowed infidel. Look at the Pharisee in the temple:—"God, I thank thee, that I am not as other men are; extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all I possess." Be it remembered that obedience is not acceptable to God unless it flows from a principle of love to God and man.

"Talk they of morals, O, thou bleeding love,
The grand morality is love of thee."

If we are spiritually alive, the eyes of our understanding have been opened; we have seen that sin is exceedingly sinful, and have abhorred ourselves on account of it. We have seen the impossibility of salvation by works of righteousness which we have done, and have exercised a repentance which has for its object sins as an evil committed against God. Is the fear of God before our eyes? Do we possess tenderness of conscience? Does our faith work by love and purify our hearts? Do we delight in the law of God after the inner man? Do we aim at the glory of God in all we do? Does the cause of Christ lie near our hearts? Do we, in lowliness, esteem others better than ourselves? If we can answer these questions in the affirmative, we, in the judgment of charity, "are living epistles of Christ, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Lastly. It is obvious, my Christian brethren, what are the emotions which ought ever to possess our hearts as we indulge the thought that the quickening power of the Holy Spirit has imparted to us a supernatural principle of divine life, which is the source of vital godliness. It

is the health of the soul, the perfection of human nature, and the prerequisite to everlasting blessedness. How great and how constant ought to be our humility, our gratitude and our love. The time was when we were under the power and dominion of sin, estranged from the life of God. We had no perception of the excellency and glory of the gospel; the living oracles were to a great degree neglected; and what we heard from the pulpit concerning the way of salvation was reluctant, unfrequent and confused; and the judgment passed upon the doctrines of the Bible was often rash and even false. We received not the things of the Spirit of God; they were foolishness unto us, as we were destitute of spiritual discernment.

Such discourses as are now food to our souls were then painful to our feelings and dark to our understandings. We had the temerity to reason against the character, the government and gospel of God, and did not distrust our vain reasonings. We excused our neglect of duty, and were not aware that our excuses only increased our guilt. We were then, ourselves, just what we now, with painful emotions, see many others to be—dead in sin, blind in heart, dull in moral apprehension, and nigh unto cursing. Oh! for everlasting humiliation under a sense of our former degradation, guilt and moral death. Oh! for continued thankfulness to the Savior, who, by the means of His own death upon the cross, has communicated to us a new life, even the life of faith, which enables us to serve the Lord, and for Him who died for us and rose again, that He might be the Lord and Judge both of the living and the dead.

Let me urge those who are dead in sin to use all the means of God's appointing for the purpose of obtaining

spirtual life. An exhortation on this subject involves no contradiction and implies no impossibility; for, notwithstanding the impenitent are dead in a moral sense, the principle of reason is still alive and capable of being exercised about spiritual objects. The language of an apostle to sinners is as follows: "Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light." "Labor not for the meat that perisheth, but for that which endureth unto everlasting life. Hear ye deaf, and look ye blind, that ye may see. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

3. On the last branch of this subject much time need not be consumed. There is a death that is eternal the Scriptures abundantly teach, and it is evidently the result of the reign of sin. These shall go away into everlasting punishment. The wicked shall be turned into hell with all the nations that forget God. It is worthy of notice that the strongest language in the Bible representing future punishment is the language of Christ Himself. He speaks of weeping and wailing and gnashing of teeth; of outer darkness; of the worm that dieth not; and the fire that never shall be quenched.

The intellectual and moral nature of man lead us to infer that he is destined to exist forever. Conscience creates in the minds of the unrenewed awful forebodings of the future. What terrors distress the sinner in the immediate prospect of eternity! How wretched, beyond the power of description, must be the condition of him who has spent his whole life in rebellion against God; and who has no hope in the dying hour except

that which is based upon the vain and false supposition that the order of the divine government will be set aside, and the demands of justice surrendered to save the rebel in his sins. The idea of future punishment seems to have been impressed upon the minds of men by the Almighty. This we infer from the writings of those poets and philosophers who speak of a tribunal in hell and of a river of fire there. Cicero says: "Every man's sins distress him, their evil thoughts and consciences terrify them; these to the ungodly are their daily and domestic furies, which haunt them day and night." Nothing is more clearly taught in the Bible than that the soul exists after death separate from the body. This is evident from its immateriality. The soul, thus existing, possesses all those mental and moral powers which constitute it the proper subject of moral government.

In the eternal world the soul must either be happy or miserable. And if it leaves the world polluted and guilty it will remain so forever, as there is no atoning blood, the efficacy of which the lost inhabitants of the pit of death can realize. There is no Holy Spirit to breathe upon the finally impenitent for the purpose of transforming them into the moral image of God, and to fit them for the pure abodes of the blessed. And be it remembered by each of us that sin not pardoned in this world will be punished in the next. But that which renders this subject *so awful* is the eternity of future punishment. Sin is objectively infinite, inasmuch as it is committed against an infinitely holy God and subject to infinite punishment in point of duration. This the Scriptures most clearly teach. This is evident from negation, which is the strongest language imaginable: "The worm dieth not, the fire is not quenched." It is unquenchable fire.

We read of a sin that shall not be forgiven. "Not every one shall enter into the kingdom," and where Christ is they can not come. When men place a low estimate upon sin, they, as a matter of course, think lightly of its punishment; and in many instances doubt the teaching of the Bible upon this subject. But if any of you call in question the doctrine of endless punishment, look at the agony and bloody sweat of the Son of God in the garden; see His holy soul overwhelmed with a deadly anguish, exceeding sorrowful even unto death. Look at those inward and mysterious agonies that oppressed the soul of the dying Jesus upon the cross. And while the atoning death of Christ proclaims the certainty of the wrath to come, the same event ought to make the heart of the sinner tremble and meditate thereon, who persists in his rebellion and neglects the great salvation. Rest assured that it could not have been to deliver you from temporary punishment that the Son of God became incarnate, and became obedient unto death, even the death of the cross.

May the Word and Spirit of our God so enlighten our minds that we may perceive the awful effects of sin, which reigns unto death—temporal, spiritual and eternal, and dispose us to flee from the wrath to come. Amen.

THE EXAMPLE OF CHRIST.

1ST PETER 2 : 21.

It is one of the peculiar glories of Christianity that its Great Founder was the perfect example of all the doctrines and precepts which he inculcated. For he not only taught but fulfilled all righteousness. And in this respect he claims an unrivaled superiority over all the philosophers, prophets or lawgivers that ever appeared as instructors of mankind—the sanctity of whose lives never equaled the purity of their precepts. And this is one advantage which Christianity has over Judaism, as precept is always more efficient when enforced by corresponding example. In his life the law appears, drawn out in living characters.

We shall consider the example of Christ as it respects, 1st. *Our duty to God;* 2d. *To ourselves;* 3d. *To each other.* We begin by noticing his example in relation to

OUR DUTY TO GOD,

Inasmuch as this is the first and great commandment, the supreme obligation, universally incumbent on all moral beings; and as it shone with superior luster in his whole life, and was the great and governing principle of his conduct.

He often retired from the society of the multitude that he might indulge in pious contemplation, continuing sometimes whole nights in prayer. But little is said by the evangelists respecting the conduct of Jesus prior to his entering upon the work of the ministry. But from

that little we learn that it was his practice, in company with his parents, to attend upon the worship of God in the synagogue upon the Sabbath days. Now from his example we may learn the propriety not only of secret devotion, but of attending and assisting in the public solemnities of divine worship; for if it became him, the founder of our religion, to put up public and private addresses to heaven, it must surely be a duty incumbent upon us, as our dependence upon the Father of Mercies is not less than his was, and our wants and infirmities are infinitely greater.

I know there are many who think that religion is not a necessary ingredient in their character, provided they are of amiable manners, social dispositions, and just in their dealings; but nothing can be more reasonable than our obligation to perform the duties of piety, both from the example of Christ, and the reason and fitness of things. Now what are the duties of religion but the expressions of reverence, obedience, and gratitude to the Supreme Being? And most certainly his perfections entitle him to the greatest degree of reverence the soul can pay to God, and the innumerable benefits he is daily bestowing upon us, entitle him to the emotion of a grateful heart; and whatever natural virtues or accomplishments of body or mind may be possessed by the most amiable of the sons or daughters of men, if destitute of holiness, they are destitute of that which is essential to the duty and well-being of an intelligent, immortal and accountable being.

Resignation—Resignation to the will of God is taught us in a most impressive and salutary manner in the example of Christ. He might with the utmost propriety exclaim: "Behold, all ye that pass by, behold and see if

there is any sorrow like unto my sorrow, wherewith the Lord has afflicted me in the day of his fierce anger?" He came into the world to suffer; he had a body prepared for this purpose, and was perhaps so organized as to be susceptible of the greatest possible amount of suffering; he had all the tender passions of human nature, and doubtless the quickest sense of pain and anguish; yet he endured them with more than human patience in the last and most distressful scene of his life. Though he expressed in his prayer in the garden the strongest aversion to the torture and ignominy of crucifixion, yet it was accompanied with proper submission to the will of God. "Oh my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." He patiently submitted to the severest inflictions and drank the bitterest cup with a fortitude superior to his sufferings.

2 Again: Let us hence transcribe into our feelings and practice a pious resignation to the will of God, an humble acquiescence under the most afflictive dispensations of the Almighty. If our blessed Lord, who knew no guilt, willingly endured the punishment of it; if he submitted to suffer for our sins and not his own, all impatience and discontent must illy become us, when our light afflictions fall infinitely short of the weight and severity of his sufferings, and when we are conscious that we receive only the due reward of our evil deeds, and that the inflictions, of divine justice are much lighter than our iniquities deserve.

3. Again: Our Savior, in his whole conduct, manifested an eminent degree of zeal for the honor of God: this appeared in his punctual attendance upon the public solemnities of divine worship, which has an immediate and direct tendency to advance the divine honor; also

seen in his expelling the buyers and sellers from the temple; in the holy indignation he expressed against those who by their impiety presumed to profane a place sacred to the duties of religion. David said, "the zeal of thy house hath eaten me up;" zeal for divine truth; zeal for the divine government in the salvation of sinners. He laid down his life.

DUTY TO OURSELVES.

Let us observe his example in relation to the duties which respect ourselves. We shall find them all united in him, and that if ever virtue appeared in a corporeal form, and was incarnate and visible to human view, it was when the Son of God took upon him our nature. Hs observed a due medium between the extremes of luxury and austerity, thereby teaching us that religion does not demand a total abstinence from the satisfactions of life, but a prudent and moderate use of them. He honored even feasts more than once with his presence, and added to the provisions of one of them by a miracle. In his whole deportment religion appears not with a gloomy aspect or with a severe or forbidden mien, but with a graceful form and sober majesty, and in all the beauty of holiness. We meet with much higher appearances of exterior sanctity and more severe austerity in the life of John the Baptist than in the life of Christ, and perhaps on this account John was sent to make ready or prepare a people for the Lord; and as he had not the power of working miracles, mortification and deadness were necessary to attract the attention of men to the object of his mission. But as our blessed Lord's divine mission was abundantly confirmed by miraculous attestations, and as his example was to be the universal model and rule of duty, he gave a more general and useful example, adapted to the imitation of all ranks and orders of men.

Humility is another virtue which distinguishes itself in every part of our Savior's life and character. What an amazing scene of humility opens to our view in our first reflections upon Him as descending from that inconceivable glory which He had with the father before the world was, to a nature so much inferior to his own, and to all the abasements and infirmities of that nature, sin only excepted! He came not in the form of a temporal prince, surrounded with all the pageantry of human grandeur, as the Jews vainly expected. He came not to be ministered unto, but to minister. If we attend Him in His ministrations, we find Him preaching the gospel to the poor, and even among his followers appearing as a servant rather than a master. We find Him executing the lowest office of a servant in washing His disciples' feet, and the instruction He inculcates on that occasion is that if He, their Lord and Master, made such condescension to them, they ought likewise to be assisting in the same acts of condescension and humiliation one to the other. Now, there is no virtue of His that we have so much reason, and at the same time so little inclination, to imitate. And if to Him such acts of humiliation appeared not unbecoming the majesty and dignity of His nature, surely the greatest among the sons of men ought to think it no diminution of their dignity to be of an humble and contrite spirit; no dishonor to the greatest accomplishments, or to the most elevated stations, to practice the duties of humility and benevolence; and as our blessed Lord submitted to such acts of humility and condescension to teach those in high stations to be humble and assisting to their inferiors, He gave to those in the humbler walks of life a lesson of complacency and contentment, as He chose a condition in life destitute of the common bounties of Providence, and

was exposed to the hunger and thirst and pain and distress he relieved in others. The Son of Man had not where to lay His head, nor was He able to pay common tribute without a miracle. In this, as in all other instances, His conduct corresponded with His doctrine, which instructs us not to set out affections on the world, not to lay up for ourselves treasures on earth, but in heaven.

2. We may also, from hence, be assured that poverty is no indication of the divine displeasure; that if God in His providence should see fit to reduce us to the lowest circumstances of indigence, and to place us in the most humiliating situation, we ought not from thence to infer that He had forgotten to be gracious to us, or that His regard is at all diminished, seeing that He was pleased to place in these circumstances of poverty and affliction even His own Son, in whom He was well pleased.

DUTY TO EACH OTHER.

The life of our Savior was most exemplary in the duties which we owe the one to the other. His piety, which was the ruling principle of his conduct, was rational, not rapturous; instructive, not ostentatious; and did not express itself in peculiar austerities or affected singularities, in abstruse mysteries and intricate speculations, which might deter a timorous or discourage a weak disciple, but in the plain and useful duties of a good life. All he did or suffered was one continued act of benevolence. It was his meat and drink, his care and delight, his life and happiness, to go about doing good, to seek occasions of conferring his blessings, to lay hold of every opportunity of promoting the temporal and eternal interests of mankind. It was His manner, from common occurrences, to take occasion of introducing that which was beneficial to

the soul and tending to its spiritual nutriment, and at the same time He went about healing all manner of sickness and diseases among the people. Mercy, with a heavenly voice, spoke in all He uttered, and Charity poured forth her stores in all He did. Even the miracles He performed were as expressive of His goodness as of His power, and were wrought for the benefit and not the amazement of those who saw them They gave sight to the blind, feet to the lame, bread to the hungry, health to the sick, and even life to the dead—equal proofs of His humane disposition and of His divine power, and in every respect worthy of the Son of God and Brother of Mankind. We are indeed not able to express our benevolence in the same miraculous manner as our blessed Lord; yet His example may teach us that we ought, as we have opportunity, to administer relief to the needy, assistance to the injured, protection to the oppressed, instruction to the ignorant, encouragement to the weak, and consolation to the afflicted. It may teach us to be merciful, not only as our Father which is in heaven is merciful, but as His Son on earth was merciful; and to endeavor to the utmost of our power, as far as instrumentality is concerned, to be servants one of another.

2. Again: The benignant and forgiving disposition of our Lord was not less exemplary than His other virtues. In Him the ornament of a meek and quiet spirit was most conspicuous. Compassion, forgiveness and beneficence were the returns He made for provocations, indignities and injuries. Himself was unmoved at the behavior of the Samaritans, which provoked the disciples to solicit Him to call down fire from heaven to consume them. His calm and dispassionate answer to the officer that smote Him was, "If I have done evil, bear witness of the evil; but if well,

why smitest thou me?" When He was reviled He reviled not again, when He suffered He threatened not, and when exposed with mock pageantry to the derision of the people, and through a long course of preparatory insult and indignities which led on to His crucifixion, He discovered no marks of impatience, no thirst for revenge, no tincture of an ungoverned and unforgiving resentment. He still possessed the same mildness of disposition, the same equal composure of spirit, the same unconquerable benevolence. No provocations could irritate Him to a desire of returning evil for evil, nor the most undeserved indignities prevailed with Him to depart from His rule of triumphing over the injustice and insolence of His oppressors by acts of kindness and commiseration. With meekness as invincible as their malice, He was as ready to forgive injuries as they were to offer them. Even upon the cross, amidst the agonies of death and the reproaches of His persecutors, He employed His last breath to benefit the authors of His sufferings. He poured out His prayer as well as His blood for those that shed it, and urged in their favor the only extenuation their crime could admit of: "Father, forgive them, for they know not what they do."

3. One might have supposed that when Christ arose from the dead that he would have gone into the city of Jerusalem and executed vengeance upon his murderers, but instead of that he appeared unto his disciples and commanded them to make the first offers of salvation to his enemies, to preach repentance and remission of sins, beginning at Jerusalem.

4. The example of Christ teaches us to labor for the salvation of sinners; (1) for this he engaged in the covenant of redemption; (2) for this in the fullness of time

he came forth made of a woman, made under the law to redeem them that were under the law; (3) for this he became poor that we, etc.; (4) for this he was baptized of John in Jordan and entered into his work, etc.; (5) for this he called the twelve from their nets to be his witnesses and heralds; (6) for this he went up to Jerusalem knowing what should befall him; and, said he, "How am I straitened till it be accomplished?" (7) for this he experienced the agony of soul in the garden, and sweat as it were great drops of blood, falling down to the ground; (8) for this he expired upon the cross, was buried and rose from the dead, and ascended up to heaven, where he ever lives to make intercession for us; (9) for this he poured out the Holy Spirit to renew and sanctify the hearts of men.

5. Again: Frequent contemplation of our Lord's example would suppress in us all wrath, malice and revenge towards our enemies. While we are not insensible of the injuries received, it teaches us to treat with tenderness the authors of them. The limits of a sermon will not permit me to enumerate the virtues nor do justice to the character of the Blessed Jesus. He set a complete and perfect example of universal righteousness, an example so perfect as to have no mixture of human infirmity, and so complete as to direct our conduct in every duty. In it we have every virtue delineated, we behold a full and finished portrait of universal holiness, a visible representation of the invisible perfections of the Godhead.

CONCLUSION.—No man has any just reason to conclude that he is a Christian who does not endeavor to copy the example of Christ. He that has the spirit of Christ must resemble him to some extent, *at least we must resemble him:*

1. First of all in acts of piety towards God. This will

display its sacred influence in the choice of God himself as the portion of our inheritance and our cup. Whom have I in heaven but thee; and there is none on earth that I desire beside thee. My flesh and heart faileth, but God is the strength of my heart and my portion forever. 2. It will manifest itself in a desire after communion with him in the closet, family and sanctuary. 3. In supreme regard to his authority as the rule of our conduct in opposition to the will of the flesh and the doctrines and commandments of men. 4. In keeping our eye simply and uniformly directed to his glory as the great end at which his servants ought habitually to aim at all times. 5. In a becoming zeal for his cause in the world. 6. We must resemble him in personal sobriety and purity, and in all the various departments of these virtues, and in the spirituality of mind and holy superiority to the vanities of time. 7. We must be like him in the practice of all the social virtues—justice, integrity, sincerity and truth, humility, meekness, long suffering, forgiveness. 8. Let us minutely examine the passages contained in it, record them in our memories and write them upon the tables of our hearts, that our souls may take an impression of his holiness and the same mind be in us that was in Christ Jesus. Notwithstanding, we can not expect to arrive at the immaculate perfection of the Son of God, yet we may be always improving our own virtue by copying his. Though we can not equal him we can excel ourselves. And though he no longer in human nature dwells upon earth, yet in his example he still teaches and exhorts to righteousness. In the Scriptures he still appears, though not personally as to the Jews, yet he there still exhibits his miracles, repeats his divine instructions, speaks as man never spake, and appears as palpable to our reason as he

did to their senses. Doubtless blessed were the eyes that saw him and the ears that heard him, yet equally blessed are we who have not seen if we believe his doctrine and obey his injunctions.

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